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MANKIND

QUARTERLY

— mala opinio bene parta delectet —

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EDITORIAL STATEMENT

That there are differences, physical, psychical, or both, between human races seems to the Editors to be manifestly true; the truth of this also seems to have been generally accepted by the majority of observers, both past and present.

The Editors do not accept that any particular race or racial group is superior to another *in the totality of its characters.*

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PREHISTORIC TECHNOLOGY AND HUMAN EVOLUTION

By ROBERT E. KUTTNER

Attempts to classify man into discrete racial groupings have led to a variety of schemes that fall short of general acceptance. Methods based on head indices, pigmentation, stature, hair cross-section, linguistics, serology, or combinations of these, fail to be scientifically precise though they may be suitable for elementary instruction. In the main, anthropologists are agreed that three large and readily distinguishable races exist—the Negro, Mongol, and Caucasian. These are often called continental races since their historical activities have been predominantly associated with major land masses. The Australoid and Amerindian are also sometimes elevated to major race status by virtue of their formerly exclusive residency on the two remaining inhabitable continents.

The problem is not so simple with the classification of other minor varieties of man, *e.g.*, Bushman, Oceanic Negrito, Polynesian, and Ainu. Some experts automatically lump these remnants with the major races they most resemble. Others reject this practice as one that unnaturally forces together types that lack sufficient affinities. Crucial to the solution of the classification problem is an adequate definition of race.

Garn and Coon (1) have made some cogent observations on this topic. Briefly, they point out that population size, time of origin, and type of origin cannot serve as sorting criteria. Thus, the recent hybrid Cape Coloureds are as much a race in the sense of being a Mendelian breeding population as are the more anciently hybridized Hottentots. The Negro likewise would remain a race whether he numbered five hundred individuals on a tiny island or filled a continent with scores of millions.

An article by Hulse (2) carries the analysis of human taxonomy one step further. This author protests against the tendency to regard the presently dominant races as the major races of past ages also. Current statistics, according to Hulse, are not clues to the racial composition of antiquity. To assume that the major races were always of the same numerical importance is held to be an oversimplification that can lead to serious error. To de-emphasize the minor races artificially relegates them to the evolutionary rôle of being primitive precursors of modern types, or makes them merely deviant subvarieties of the main races.

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This accounts, in part, for the former and probably unsound policy of grouping the Bushman with the Negro, the Australoid and Ainu with the Caucasian, and the Amerindian with the Mongol. Hulse's contention that racial proportions ten thousand or more years back were drastically different from today appears in all likelihood to be a correct view. From this it follows that the Nordic probably was no more numerous than the Bushman if a census could have been taken in a sufficiently remote time.

Hulse explains the preponderance of the present major races by reference to prehistoric population explosions which were confined to limited areas and, hence, to only some human varieties. These rapid population increases resulted from technological advances. As an example, the development of agriculture in the Near East released man from a dependence on the meagre resources of hunting and foraging, and permitted large, stable communities to evolve. The modern races are thus derived from numerically multiplied local races. This expansion converted family or tribal peculiarities into racial traits.

Hulse repeatedly attributes the technological advances of certain populations to fortuitous circumstances. He emphasizes that no special virtues were involved and that groups with superior tools or techniques were not genetically superior to less advanced tribes, though he recognizes that the better equipped groups had a tremendous selective advantage.

This position deserves special study since it appears to involve some unwarranted assumptions. Reduced to simple terms, it suggests that evolution, in whatever locality it occurred, had concentrated the same degree of creativity in every human strain, and that social and cultural differences were never, or rarely, due to intellectual differences between populations. It is evident that a dogmatic *a priori* attitude on this question cannot be taken. Even if it were demonstrable that the major races and all surviving microgeographical races were identical so far as mental endowments were concerned, the same may not have been true for the many now extinct or assimilated local races that once were contemporaneous with the early representatives of the present races. A difference in intelligence would militate against the survival of less competent groups and thus remove the historical evidence of inequality.

Coon (3) has presented a more realistic appraisal of the function of intelligence in determining group survival. He points out that each race has had a unique history of environmental challenges which had to be surmounted in order to survive. In some cases only the clever would have prospered. In other instances ingenuity would threaten established habits and disturb social stability. It may be expected that a hunter living in glacial Europe

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required all his facilities to eke out a precarious existence. A forager in a tropical garden could preserve himself with little exercise of imagination. These two extremes of environment are not likely to select for intelligence with the same degree of efficiency.

To return to Hulse, it also seems inappropriate to consider agriculture as a merely fortuitous circumstance. The essential observations that could have led to plant cultivation were probably independently discovered and re-discovered countless times. A sanitary cave dweller dumping organic wastes and indigestible pips and seeds on to a midden would have ultimately fathomed the connection between soil, seed, fertilizer, and plant growth. Such discoveries may be fortuitous but further technical advances are not. A sustained inventive effort by a people appreciative of the phenomenon must follow if the basic discovery is to be exploited.

The transition from a food-gathering or hunting culture to an agricultural economy probably took many centuries after the first experiments. It cannot be supposed that plant domestication, irrigation, and other activities associated with peasant life were stumbled upon simultaneously. The slow acceptance of this new mode of existence must have stretched out the "population explosion" to scores of generations. At any time during this transitional phase other peoples could have put into practice the same elementary observations and thereby entered the same cycle of population growth and territorial expansion. The historical fact is that many groups did not pursue this course of cultural development.

It is valid to ask by what series of fortuitous circumstances, covering many centuries, did certain peoples avoid fashioning a thriving agricultural civilization. To have failed to deduce the information needed to farm, or to have deduced it but failed to apply it, is to all purposes a striking confession of inflexibility, conservatism, or just obvious psychological or cultural ineptitude. That this is traceable to intellectual or genetic factors is quite reasonable. Why Hulse rules out in advance the operation of these factors is not clear, but whatever grounds he may employ for justification cannot be so convincing as totally to eliminate genetic or intellectual gifts as determinants of primitive group selection and racial evolution.

As perhaps the above remarks have already indicated, the influence of technology on human evolution and race formation is a subject deserving considerable attention. Many intriguing lines of thought cannot be confirmed, unfortunately, since speculations are only poor reconstructions of the past. Nevertheless, the interaction of technology, meaning here the tools of civilization,

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with the biological nature of man can hardly have left humanity unmoulded. Man not only shapes his tools but they shape him. This dynamic process reveals much about both the nature of man and the nature of cultural forces.

Some interesting items emerge from an essay by Brues (4). This author explores the possibility that primitive weapons influenced the somatotype of their users. A linear build favors efficiency with the spear, since running ability and the leverage for a good throw are associated with this type of body build. A heavy, squat frame would find a mace, club, or similar bludgeon more comfortable for hunting. Selection of weapons may therefore be conditioned by physique. Modern man presumably developed the spear and Neanderthal man presumably specialized with the club. Maximum efficiency required the right combination of physique and tool, and once this combination was found, further adaptation would result through evolutionary selection. Biological changes favoring increased linearity would be entrenched in a group of tall spearmen, while an opposite direction for changes of form would set in for short, muscular club wielders. Cultural objects can thus determine the course of biological evolution. It is worth noting that if such hypotheses are considered legitimate insofar as trends in somatic development are concerned, then it is equally legitimate to speculate on the shaping of intellectual facilities by tools and by technology in general.

A readiness to adapt to new situations is a characteristic human trait, though it may vary from group to group. When this plasticity is at a minimum, group survival is endangered. Other disadvantages may ensue. One of the puzzles of human geography is the willingness of certain peoples (Lapps, Eskimos) to inhabit the bleak circumpolar regions. It seems unlikely that the full explanation is that enemy tribes or other pressures forced these peoples to evacuate happier homes for their present marginal territories. One reasonable hypothesis considers these peoples to be descendants of reindeer hunters from the glacial era who retreated northward with the arctic fauna when the ice sheet receded. The adaptation between hunter and prey had become so intimate and balanced that the migrants did not or could not choose to remain behind and adjust to a new environment. While it seems questionable to attempt to trace circumpolar peoples directly to Magdalenian reindeer hunters, a prehistoric connection to a similar reindeer culture group cannot be ruled out.

A study of the flint industry might throw some light on the interrelationship between human evolution and technological skills. The working of flint underwent several stages in paleolithic

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Europe showing in general a trend to a wider assortment of tools produced by better techniques. The Australoid and Bushman, even in the modern era, have not progressed beyond the random fracturing of stone, which was the first and most primitive manner of obtaining flint tools. Is it coincidence that the advanced races of today possessed great ability in fashioning stone in the ancient past, while the backward, so-called Stone Age people of present times are relatively inept at this art even in comparison with paleolithic Caucasians? Is it a fortuitous happening that a dominant stock of recent centuries, the builder of the prevailing industrial civilization, is descended from ancestors that displayed great aptitude in shaping flint? Stone tools confer an advantage on their users in the struggle for existence. Groups and individuals who were proficient craftsmen survived and multiplied; those less able stagnated, those completely inept in all likelihood perished.

One of the most important human tools, indispensible for the flowering of civilization, is a system of written symbols capable of representing a spoken language. A number of peoples have devised such means of communicating and keeping records—the Egyptians, Sumerians, Chinese, Mayans, and others. It can be admitted that a need for a written language exists only after a definite cultural level has been attained. There must be agriculture to yield an economic surplus, and a centralized political authority to tax and trade this surplus. Such activities require a method of recording crops and business transactions, and this need stimulates invention. A religious motive may also have played a part in the original creation of written language. Yet once written language is a visible accomplishment, all peoples are a witness to its utility and are free to borrow or copy the technique. The Greeks accepted the Semitic alphabet and improved it by introducing vowel letters. Other nations made other basic changes.

An oddity is that some people failed to appreciate the advantages of writing. Nowhere in tropical Africa was writing developed or copied until Arabic and European agents, chiefly missionaries, prepared dictionaries of native dialects so that religious literature could be made available to educated Negroes. Diringer (5) lists one possible exception, an instance of a locally developed written language in West Africa, but foreign influence is clearly not eliminated. Contact along the course of the Nile, as well as on the coast of the Red Sea and Indian Ocean, should have made the diffusion of knowledge relatively easy,[1] yet the technique of writing never spread to the equatorial Negro. The sole instance of borrowing was the use of Egyptian symbols

[1] Especially as the Arabs had settlements all the way down the east coast of Africa from the seventh century onwards.—EDITOR.

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in Ethiopia by a mixed Hamitic-Negro people.[2] The lack of a cultural stimulus for written records may partly explain this strange deficit, yet the uses to which writing may be put in economic, religious, political, educative, and social affairs should have broken any resistance to learning this art. Psychological factors must surely have been as important as the cultural status of the peoples south of the Sahara in the slow acceptance of writing.

Pertinent is the fact that a North American Indian, Sequoyah, of partly white origin, perceived the value of the English alphabet and invented a syllabary by which his tribe could communicate. It is likely that the Cherokee had less reason to learn to read than the citizens of many thriving Bantu kingdoms, but the fact remains that Africa stayed a dark continent for thousands of years so far as illumination from the lamp of learning was concerned. Environment alone does not seem to serve as an adequate explanation.

The domestication of cattle marked another dramatic technological advance. A recent article by Isaac (6) convincingly argues the evidence for placing the site of domestication in West Asia among the early peasant villages. The notion that nomadic tribes were the first tamers of animals is disputed on the ground that cattle were important sacrificial animals even before domestication, and that sacrifice to fertility gods presupposes a dependence on agriculture. Only in temple corrals could gentle domestic strains of cattle develop free from the attrition that would destroy them on unprotected grazing lands. Only farmers would appreciate the labor contribution of tame animals and provide them with the necessary feed from grain surpluses.

Agriculture and animal domestication thus gave the Mediterranean race an early advantage in building up numerical preponderance. Yet the benefits of pastoralism were appreciated very quickly by others, and within one or two thousand years domestic varieties of the urus had spread throughout Europe and east and central Asia, as faunal deposits testify. A start of a few centuries is therefore not sufficient to give a population advantage to one people if the technological stimulus is itself adopted by other alert peoples. The racial character of Europe was probably modified to some extent, since we know that waves of neolithic farmers moved west and north, even as far as Denmark, but their specialized knowledge travelled with them and became available to their competitors who were apt pupils. In North Europe, when metal tools finally filtered in by trade, the designs

[2] The Ethiopian Hamites show evidence of Caucasoid genetic inheritance.—EDITOR.

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were carefully imitated in flint until a local metallurgy could develop (7). As a side light, attention must be given to the claim that goats were domesticated before cattle (8). This would probably eliminate the hypothesis that religion played an accidental but determinant rôle in animal domestication. The original stimulus could thus perhaps have been more of a deliberate inventive effort rather than a fortunate accident.

It is evident that the subject of prehistoric technology does not lend itself readily to iron-clad theories. Too many unknown factors, too many gaps in knowledge, make speculation a very perilous pastime. The need for caution should be made explicit to avoid the illusion of absolute certainty on matters that rest on very tentative foundations. It is clear that the absence of specific technological advances is not necessarily indicative of an unimaginative race or tribe. Polynesians living on isolated volcanic islands have no pottery. This lack is environmental, due to the absence of clay, and cannot be the basis of a charge that Polynesians are inherently deficient in tool-making traits. Occasionally it may happen that an inferior tool or technique may function better than an improved version for some tasks in some environments. Toynbee has stated that the development of the screw propeller was retarded in America because the obsolete paddlewheel steamer was so successful in shallow river navigation. It is possible to imagine similar instances occurring in prehistoric times whch would account for the stubborn adherence to an older habit in the face of what appears to be a superior innovation.

The paucity of data and the difficulty of interpretation do not damage the biological premises supported in this review. The issue is whether or not developing or borrowing new tools and techniques is related to innate qualities, and whether these qualities are raw material for the selective processes of evolution. Such scanty evidence as prehistoric findings provide seems to support the notion that willingness to experiment is related to intelligence, and that groups which fully explore and exploit the possibilities of their environmental resources and cultural equipment have a decided evolutionary advantage over more conservative groups.

In summary, technology was found to influence human evolution and the present racial status of the world through two mechanisms. The first was by means of a tool—flint—or a technique—agriculture—which gave a competitive advantage to a group in rivalry with other more stagnant groups. The second process was a direct biological shaping of a population through the use of a culture object—the spear. The two mechanisms can obviously interact and exert their influences simultaneously or sequentially. Failure to make prompt use of some cultural development may

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retard the upward surge of civilization (*e.g.*, writing in Africa), while a rapid response may preserve racial and cultural identities (for instance, animal domestication outside the area of origin). It is postulated that these adaptations are related in some measure to intelligence.

Much fruitful discussion may be directed at other examples of interaction between evolution and technology—metal working, gunpowder, ocean navigation, urbanization, the printing press, the war horse, medicine, etc.—but these are no longer prehistoric achievements and must be excluded from this abbreviated survey.

Technology still contributes to racio-cultural dominance and it cannot be doubted that the world of tomorrow will be shaped by these same factors. Future racial compositions are being determined by the operation of forces that date back to prehistory. The only new agent on the scene is the blind determination of the dominant populations to impose their superior technology on all peoples. Future historians may ponder why the people of the West were so anxious to export the fruits of their scientific genius to peoples of uncertain friendship.

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THE DYNAMICS OF PREJUDICE

By A. JAMES GREGOR

The protracted discussion that has concerned itself with "racial prejudice" has produced a substantial body of literature. And in our own time the first tentative outlines of a general theory of prejudice have been laid down. First and foremost it is generally understood that "prejudice" specifically, as an object specific response, is but one variety of response in a more comprehensive pattern identified in the literature as ethnocentrism.[1] In general the species index of this kind of psychosocial behavioral syndrome is in-group amity and out-group enmity.[2]

In-group amity functions to heighten the survival potential of the group, since, under its influence, the individual is disposed to sacrifice for his community, to conform to its strictures, and to entertain its preferences. Possession of such a trait complex, *i.e.*, the disposition to identify with members of a select community of individuals, would favor the survival of groups so disposed.[3] Such a disposition would tend to become, in effect, universal,[4] part of "Nature's evolutionary machinery."[5] This was, of course, the position assumed by Darwin in his discussion of

[1] *Cf.* W. G. Sumner, *Folkways* (Boston: Ginn, 1906), p. 13, and W. G. Sumner, A. G. Keller and R. Davie, *The Science of Society* (New Haven: Yale, 1927).

[2] This concept is as old, at least, as the pioneer work of Ludwig Gumplowicz; *cf.* Salomon's introduction to L. Gumplowicz, *Geschichte der Staatstheorien* (Innsbruck: Wagner, 1926), pp. xix f.: "Der Mensch ist dem Menschen ein Wolf, vor allem dem Menschen der anderen Gruppe. Die Vereinigungen der Menschen . . . haben als mittel der Einung den Hass gegen die Fremden, die ausgeschlossen von Recht und Sitte sind. Das Gruppenselbstgefuehl erklaert die Anderen als unterwertig, vor allem, senn sie unterworfen sind."

[3] *Cf.* B. Berry, *Race Relations* (New York: Houghton Mifflin, 1951), pp. 78 f.

[4] *Cf.* D. T. Campbell and R. A. LeVine, "A Proposal for Co-operative Cultural Research on Ethnocentrism," *Journal of Conflict Resolution,* Vol. V, No. 1 (March 1961), p. 85.

[5] A. Keith, *Nationality and Race from an Anthropologist's Point of View* (London: Oxford University, 1919), pp. 32 f. *Cf.* also his *The Place of Prejudice in Modern Civilisation* (New York: Day, 1931).

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the evolution of moral sentiments.[6] Such arguments, supported by all we know concerning microevolution, afford presumptive evidence against psychologistic theories which conceive ethnocentrism and attendant "prejudice" as the result of individual personality disorder or sociological dislocation.

At the turn of the century, when Franklin Giddings articulated the concept of in-group amity as "consciousness of kind,"[7] the tendency was to treat the behavior associated with this aspect of ethnocentrism as "instinctive," a term seemingly justified by the universality of the trait complex. There can be little serious doubt that the "sentiment of identity," what Niceforo calls the "invariable law" of "attraction of similars and repulsion of dissimilars,"[8] is somehow rooted in the nature of man, a nature which man shares in its most significant features with all social animals.[9] But to call man's inter-group responses "instinctive" does not convey much cognitive information.

A child nurtured in a middle-class environment will identify with middle-class sentiments, preferences and prejudices; conversely a child reared in a lower-class environment will harbor a lower-class ideology.[10] A group is sustained by mutual attraction. The members of the group are attracted to each other and abstract from observed similarity notions of ideal beauty and appropriate dress, and find in their common customs and usages the self-evident rules for proper conduct. The disposition to identify with a group of select membership characterizes man as a social animal; the specific object choice for such identification will be determined by the circumstances in which he is nurtured.

[6] *Cf.* C. Darwin, *The Descent of Man* (Modern Science Library), Vol. I, p. 133.

[7] *Cf.* F. Giddings, "Sociology and the Abstract Sciences: the Origin of the Social Feelings," *Annals of the American Academy of Political and Social Science* (March 1895) Vol. V, No. 5, p. 750.

[8] A. Niceforo, "Schematico profilo di una sociologia generale in cinquanta paragrafi," *Rivista Italiana di Economia, Demografia e Statistica,* Vol. XI, Nos. 3-4 (July-December 1957), para x.

[9] *Cf.* A. Keith, *A New Theory of Human Evolution* (New York: Philosophical Library, 1949), p. 39.

[10] *Cf.* R. E. Carroll, "Relation of Social Environment to the Moral Ideology and Personal Aspirations of Negro Boys and Girls," *The School Review*, Vol. LIII, No. 1 (January 1945), pp. 30-38. This is not to say that there will not be differential response, on the part of individuals, to the normative ideology of their group. We are not here concerned with the intensity, the sense of commitment, or the lack of it, with which the individual takes up his group responsibilities, but rather with the process by which each group fosters its own *imago mundi,* the sum total of ideas, sentiments and resentments, prejudices and preferences, among its constituent members.

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In every complex society men react selectively to their fellows. Preferential association is based upon observable differences.[11] In simple primitive societies, where the members of out-groups are generally of the same racial confraternity, distinctions are made on the basis of cultural differences, modes of speech, differences in accoutrement, custom and personal adornment. Sociologists and social psychologists have long been aware of these facts. What has been lacking has been a genetic account of the development of attitudes that would sustain such universal behavior patterns—behavior patterns which characterize all social animals. In our own time materials provided by ethnologists, sociologists, child psychologists and social psychologists have begun to take on the outlines of a general theory of group behavior which affords a theoretical account of the formation of ethnocentric attitudes.

The process by virtue of which the individual identifies with a specific reference group has been described as developmental identification.[12] This identification with a reference group probably has its roots in the basic nurturance relationship between the child and his primary group, that is to say, since the infant is almost totally dependent upon those charged with his care he begins to associate primary-drive reduction with certain sensory (visual and auditory) cues provided by other persons. These cues take on a secondary reward value for the child.[13] The familiar face of a mother is comforting, an unfamiliar face is discomfiting.[14] These cues associated with the valued person or persons become self-rewarding.[15] This process can conveniently be termed primary socialization.[16] Since in this primary reference group the perceptual cues of the valued persons (physical appearance, patterns of speech, etc.) are those which are, or will ultimately be, shared by the infant, the emotional basis of generalized self-acceptance is securely laid

[11] *Cf.* G. A. Lundberg, "Some Neglected Aspects of the 'Minorities' Problem," *Modern Age* (Summer 1958), p. 286.

[12] *Cf.* O. H. Mowrer, *Learning Theory and Personality Dynamics* (New York: Ronald, 1950).

[13] *Cf.* J. R. Davitz, "Social Perception and Sociometric Choice of Children," *Journal of Abnormal and Social Psychology*, Vol. L, No. 2 (March 1955), p. 175, and M. Ashley Montagu, "The Origin and Nature of Social Life and the Biological Basis of Cooperation," *Journal of Social Psychology*, Vol. XXIX (1949), pp. 275 f., 279.

[14] *Cf.* A. T. Jersild, "Emotional Development," in L. Carmichael (Ed.), *Manual of Child Psychology* (New York: Wiley, 1954).

[15] *Cf.* J. P. Scott, "The Process of Socialization in Animal and Human Societies," *Mémoire du XIXe Congrès International de Sociologie* (Mexico, D.F., 1960), p. 242.

[16] *Ibid.*, pp. 237-244.

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down. Much of this primary emotional charge is associated with physical appearance, since this is one of the principal perceptual cues to which the organism is conditioned. "This means . . . that [the] basic sociosensory perception of difference in physique plays a powerful rôle in the conscious, and probably still more powerful rôle in the unconscious, group identification."[17]

The development of a coherent self-system is a function of group identity. Before the ego has been fully developed it appropriates a perceptual symbol that assists it in distinguishing itself[18] from others on the basis of differences, and identifying itself with others on the basis of similarities.[19] Primary socialization takes place in an environment of high salience, in a situation where elementary perceptual cues attend the gratification of primary drives. By the age of about two and a half to four the child "has a definite consciousness of kind, of his own kind."[20]

Secondary socialization is a process involving, essentially, imitation. The child is encouraged to be like other valued persons in the groups to which he is socialized. These groups tend to differ, in size and composition, from the primary family group. Secondary socialization traffics on the fact that the child possesses "a generalized need or secondary drive to be similar to those individuals he values."[21] Members of these secondary groups tend to be similar, in the possession of sociosensory traits, to those of the primary group, and the child has a bias to regard them as valued. The child manifests what Ichheiser calls a "possibly irresistibly strong" tendency to associate real value with observed similarity—he evinces an "attitudinal set."[22]

From whatever empirical evidence is available it seems that the child, as the obverse of a generalized favorable bias with

[17] G. Ichheiser, "Sociopsychological and Cultural Factors in Race Relations," *The American Journal of Sociology*, Vol. LIV, No. 5 (March 1949), p. 396. *Cf.* G. Allport, *The Nature of Prejudice* (Abridged. New York: Doubleday, 1958), p. 286.

[18] *Cf.* R. Horowitz, "Racial Aspects of Self-Identification in Nursery School Children," *Journal of Psychology*, Vol. VII (1939), p. 99: "The following discussion is limited to children's emergent awareness of themselves, with reference to a specific social grouping. It deals with the beginnings of race consciousness conceived as a function of ego-development."

[19] *Cf.* K. B. Clark and M. K. Clark, "The Development of Consciousness of Self and the Emergence of Racial Identification in Negro Preschool Children," *Journal of Social Psychology*, Vol. X (1939), pp. 593-594, and M. E. Goodman, *Race Awareness in Young Children* (Cambridge: Addison-Wesley, 1952), p. 20.

[20] Goodman, *op. cit.* *Cf.* M. E. Goodman, "Evidence Concerning the Genesis of Interracial Attitudes," *American Anthropologist*, N. S. 48, No. 4, pp. 624-630. [21] Davitz, *op. cit.* [22] Ichheiser, *op. cit.*

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respect to those with whom he shares some sociosensory traits, possesses a generalized and relatively undifferentiated unfavorable attitude toward a group characterized by differences of high visibility.[23] This constitutes a generalized attitude articulated during the earliest developmental stages of the individual's life so charged with emotion that it persists thereafter with singular tenacity.[24] This attitudinal bias reveals itself in a positive relationship between perceived similarity and preference.[25] Positive values are ascribed to the traits of the reference group,[26] while out-group traits, particularly those possessed of high visibility, are conceived of, at best, as curious, and most frequently are deprecated.[27] For example, while all groups use ethnophaulisms, verbalized group disparagements, they most frequently refer to manifest physical differences, and then, second in rank order, to highly visible cultural differences.[28]

Nursery school children of about four years of age clearly give evidence of these dispositions, although awareness can be plotted on a continuum from low (involving something like 15%

[23] R. Black and W. Dennis, "The Development of Stereotypes Concerning the Negro," *The Journal of Abnormal and Social Psychology,* Vol. XXXVIII, No. 4 (October 1943), pp. 525-531.

[24] J. B. Gittler, "Man and His Prejudices," *Scientific Monthly,* Vol. LXIX (July 1949), pp. 43-47: "Another characteristic of primary socialization is that it takes place relatively rapidly and has very long lasting effects, both on infantile and adult life. It determines the close relatives of the animal and incidentally those for which it has a preference in mating. It also has a marked effect on social fighting. Mice raised as litter mates rarely fight each other as adults. Puppies reared in the same way form a dominance order without serious fighting which they maintain into adult life. Strangers, on the other hand, are usually attacked. We may wonder how these findings apply to human behavior." J. P. Scott, *op. cit.,* p. 242. Gini, in an extensive report on children raised by various species of animals, reports that children undergoing primary socialization in animal groups never appear fully to identify with humans even after long interhuman contact. *Cf.* C. Gini, *Corso di Sociologia* (Rome: Ricerche, 1957), p. 469, "Dell'abitudine," *Stato Sociale,* No. 3 (1960), p. 242.

[25] *Cf.* F. E. Fiedler, "Assumed Similarity Measures as Predictors of Team Effectiveness," *Journal of Abnormal and Social Psychology,* Vol. XLIX (1954), pp. 381-388; W. G. Warrington and F. G. Blaisdell, "Unconscious Attitudes as Correlates of Sociometric Choice in a Social Group," *Ibid.,* Vol. XLVII (1952), pp. 790-796, and J. R. Davitz, *op. cit.,* pp. 173-176.

[26] Goodman, *Race Awareness . . .,* pp. 34-37. *Cf.* K. L. Llewellyn, "Education and the Family: Certain Unsolved Problems," in R. N. Anshen (Ed.), *The Family: Its Function and Destiny* (New York: Harper, 1949), pp. 277-298.

[27] *Cf.* C. I. Glicksberg, "Psychoanalysis and the Negro Problem," *Phylon,* Vol. XVII, No. 1 (1956), pp. 43-44.

[28] E. P. Palmore, "Ethnophaulisms and Ethnocentrism," *The American Journal of Sociology,* Vol. LXVII, No. 4 (January 1962), pp. 442-445.

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of the group) to high (involving some 32% of the group).[29] "We see among children around five years of age recognition of racial differences in individuals with an emotional bias in favor of his own and adverse to some other race. No cases are reported in which children become aware of racial difference without a feeling about the matter."[30] Clarke's studies with children from three to seven are consistent with such sentiments.[31] Goodman's early report of studies with children ranging in age from about two and a half to four lends further corroboration. Disposed as he is, the child tends, subsequently, to be characterized by "biased" social perception, *i.e.*, to be disposed to note and recall instances of negative out-group behavior, emphasizing differences and departures, and exaggerating the number of out-group members in his immediate environs.[32] The out-group, in effect, becomes a "conceptualized object" possessed of traits which need not necessarily have any direct qualitative or quantitative correspondence with the characteristics of the actual out-group.[33] A relatively well defined stereotype is articulated. Whites, in illustration, identify Negroes as "black" when they are in effect brown; white police officers will regularly overestimate the number of arrests they have made involving Negroes; [34] white witnesses will overestimate the number of Negroes at the scene scene of a crime. . . . This disposition so to react to the out-group can be exaggerated by real or fancied threats of economic competition, status displacement or general hostility.[35] Prejudice then passes from stereotypy and emotional enmity to action.[36] Unfulfilled needs, economic competition, and personality disabilities can act as stimulants to the expression of prejudice and

[29] M. E. Goodman, *op. cit.*, chap. 5.

[30] B. Lasker, *Race Attitudes in Children* (New York: Henry Holt, 1929), p. 4.

[31] *Cf.* K. Clark, *Prejudice and Your Child* (Boston: Beacon, 1955), pp. 19, 23.

[32] "It is proposed that the young white child acquires first of all a generally unfavorable attitude toward the Negro, which makes him unwilling to attribute to the Negro any 'good' traits." R. Blake and W. Dennis, "The Development of Stereotypes Concerning the Negro," *Journal of Abnormal and Social Psychology*, Vol. XXXVIII, No. 4 (October 1943), p. 530.

[33] H. Blumer, "The Nature of Race Prejudice," *Social Processes in Hawaii*, 18 (1954), p. 11.

[34] W. M. Kephart, "Negro Visibility," *American Sociological Review*, Vol. XIX, No. 4 (August 1954), pp. 462-467.

[35] *Cf.* H. Blumer, "Race Prejudice as a Sense of Group Position," *Pacific Sociological Review*, Vol. I, No. 1 (Spring 1958), pp. 3-7.

[36] *Cf.* B. Kramer, "Dimensions of Prejudice," *Journal of Psychology*, Vol. XXVII (1949), pp. 393 f.

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its virulence or lack of it, but they cannot be conceived of, in any exhaustive sense, as the *causes* of race prejudice.[37]

There was a time when it could be maintained that the importance of obvious physical differences between groups could be minimized in rendering an account of the dynamics of intergroup relations.[38] Racial "amity" in Hawaii and Brazil were cited frequently as cases in point. Increasing sophistication and more systematic collection of empirical data indicate conclusively that wherever data is available specifically racial avoidance can be documented in the relationship between groups of high social visibility in protracted contact.[39]

There is, of course, no uniform pattern of responses because the life situation of each group differs. Often mature individuals will be members of a number of different reference groups, each casting the individual in a different rôle, each group animated

[37] *Cf.* S. Mekeel, "Cultural Aids to Constructive Race Relations," *Mental Hygiene,* Vol. XXIX, No. 2 (April 1945), p. 185.

[38] *Cf.* Mekeel, *op. cit.,* pp. 178 f.

[39] *Cf.* A. W. Lind, "Post War Attitudes Regarding Race Relations in Hawaii," *Social Process in Hawaii,* Vol. XI (May 1947), pp. 18-28: ". . . at the University of Hawaii . . . there has been no classification of students, which might be interpreted racially, but . . . strong racial feelings are known to exist and occasionally come close to the surface." B. Gorman, "Speech, Prejudice and the School in Hawaii," *Ibid.,* p. 74; M. W. Gorden, "Race Patterns and Prejudice in Puerto Rico," *American Sociological Review,* Vol. XIV, No. 4 (April 1949), pp. 294-301; R. Sereno, "Cryptomelanism: A Study of Color Relations and Personal Insecurity in Puerto Rico," *Psychiatry* (August 1946), pp. 261-269; G. E. Simpson, "Political Cultism in West Kingston, Jamaica," *Social and Economic Studies,* Vol. IV, No. 2 (June 1955), pp. 133-149; "The Ras Tafari Movement in Jamaica: A Study of Race and Class Conflict," *Social Forces,* Vol. XXXIV, No. 2 (December 1955), pp. 167-171; E. Williams, "The Contemporary Pattern of Race Relations in the Caribbeans," *Phylon,* Vol. XVI, No. 4 (1955), pp. 367-379; D. Manley, "The Formal Associations of a Negro Community in Britain," *Social and Economic Studies,* Vol. IV, No. 3 (September 1955), pp. 231-244; A. J. Gregor, "Some Problems of Race," *European* (November 1955), pp. 19-25; C. Senior, "Race Relations and Labor Supply in Great Britain," *Social Problems,* Vol. IV, No. 4 (April 1957), pp. 302-312; R. D. Wilson, "Note on Negro-White Relations in Canada," *Social Forces,* Vol. XXVIII, No. 1 (October 1949), pp. 77-78; E. Willems, "Racial Attitudes in Brazil," *The American Journal of Sociology,* Vol. LIV, No. 3 (March 1949), pp. 402-408; R. Bastide and P. van den Berghe, "Stereotypes, Norms and Interracial Behavior in São Paulo, Brazil," *American Sociological Review,* Vol. XXII, No. 6 (December 1957), pp. 689-694; R. Bastide, "African Students in France," *International Social Science Bulletin,* Vol. VIII, No. 6 (1956), pp. 489-492, and A. J. Gregor, "On the Nature of Prejudice," *Eugenics Review,* Vol. LII, No. 4 (January 1961), pp. 217-224.

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by a different value system[40] designed to enhance its viability. An individual in one institutional situation may display admirable "tolerance" for out-group members and in another manifest explicit enmity.[41] The responses can only be meaningfully understood against a background of generalized ethnocentrism and group dynamics.

In our own immediate society, response patterns in interethnic and interracial relations will vary for a variety of reasons. As an illustration, it is often the case that in certain institutional situations individuals will learn the appropriate verbal etiquette of intergroup and interracial discourse, in those institutions an earmark of status, and in interview situations will register a relatively rapid diminution of "prejudice" as a consequence of having learned the requisite language,[42] while, as a matter of fact, Gittler indicates that the generalized negative response toward out-groups, developed very early in life, is extremely resistent to change.[43] Horowitz's data indicates that negative attitudes toward Negroes in the United States are constant, irrespective of whether the white children have little personal contact (by attending segregated schools) or intimate social contact with Negroes (in integrated schools), or whether the subjects derived from North or South, from urban or rural environments.[44] Clark's findings similarly indicate a general consistency of negative response.[45]

Adult responses will show increased variability because the various rôles in which the mature individual is cast in a complex community are more heavily laden with consequences bearing on his status, economic opportunities, bargaining position, institutionalized functions and responsibilities. These can operate

[40] J. D. Lohman and D. C. Reitzes, "Note on Race Relations in Mass Society," *American Journal of Sociology*, Vol. LVIII, No. 3 (November 1952), pp. 240-246.

[41] *Cf.* W. B. Brookover and J. B. Holland, "An Inquiry into the Meaning of Minority Group Attitude Expressions," *American Sociological Review*, Vol. XVII, No. 2 (April 1952), pp. 196-202.

[42] *Cf.*, for example, G. M. Gilbert, "Stereotype Persistence and Change among College Students," *Journal of Abnormal and Social Psychology*, Vol. XLVI, No. 2 (April 1951), pp. 245-254; L. A. Kahn, "The Organization of Attitudes Toward the Negro as a Function of Education," *Psychological Monographs*, Vol. LXV (1951), pp. 1-39, and M. Reimann, "How Children Become Prejudiced," *Commentary*, Vol. XI, No. 1 (January 1951), p. 90.

[43] J. B. Gittler, *op. cit.*, pp. 45-47.

[44] E. L. Horowitz, "The Development of Attitude Toward the Negro," *Archives of Psychology*, 194 (January 1936), pp. 5-47.

[45] K. B. Clark and M. Clark, "Racial Identification and Preference in Negro Children," in T. M. Newcomb and E. L. Hartley (Eds.), *Readings in Social Psychology* (New York: Holt, 1952), pp. 551-560.

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to mollify, alter or exaggerate negative response toward out-groups. Needless to say, the negative responses toward out-groups having high social visibility are most resistent to change.[46] There are, on the other hand, singular circumstances in which group members are systematically taught, in order to enhance the survival potential of the group, not to display what would otherwise be a normal avoidance pattern even with respect to out-groups possessed of a high order of visibility. Jews and Communists in the United States regularly give overt evidence of a low index of bias toward Negroes. Their peculiar situation, in which the Jew conceives of himself forever standing in the shadow of oppression, and the Communist in the shadow of repression, explain these anomalous response patterns. Their marginal position necessitates specially adapted responses. Jews in the United States, for example, evince low bias attitudes toward Negroes, but are as prejudiced against other ethnic groups as non-Jews.[47] Jewish children, apparently, are specifically taught not to evidence bias against Negroes with whose fate the Jews tend to identify themselves.[48] Jews in Israel, on the other hand, show marked prejudice against "dark citizens."[49] Communists in the United States, in turn, while they record low bias against ethnic and racial groups, show pathological enmity toward the conceptualized "capitalists" in what Sprague has termed the "rivalry of intolerances."[50] Communists in the Soviet Union, in comparison, give ample evidence of ethnic and racial bias.[51] Singularities in their life situation often tax groups to the extent that their manifest responses show engaging departures

[46] *Cf.* D. H. Russell and I. Robertson, "Influencing Attitudes Toward Minority Groups in a Junior High School," *School Review,* Vol. LV, No. 4 (April 1947), pp. 205-213.

[47] E. L. Hartley and R. E. Hartley, *Fundamentals of Social Psychology* (New York: Knopf, 1952), p. 709.

[48] "When we ask the question, 'What is the stake of the Jewish people in the fight for Negro rights?' it is easy enough to recite some of the ready answers . . . we must see how large the problems of the Negro people loom in the shaping of our destiny. . . . It must concern us because the oppression of the Negro people, economically and politically, is a main prop for anti-Semitic forces in our land." S. Goldner, *The Jewish People and the Fight for Negro Rights* (Los Angeles: Committee for Negro-Jewish Relations, 1953), pp. 5 ff. *Cf.* F. W. Westie and M. L. Westie, "The Social Distance Pyramid: Relationships Between Caste and Class," *American Journal of Sociology,* Vol. LXIII, No. 2 (September 1957), p. 195.

[49] *Cf. Sunday News* (New York), 4th February 1962.

[50] T. W. Sprague, "The Rivalry of Intolerances in Race Relations," *Social Forces,* Vol. XXVIII, No. 1 (October 1949), pp. 68-76.

[51] *Cf.* W. J. Kolarz, "Race Relations in the Soviet Union," in A. Lind, *Race Relations in World Perspective* (Honolulu: University of Hawaii, 1955), pp. 187-216.

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from otherwise universal behavior paterns. Individuals, and entire groups, may become xenocentric as a consequence of frustration. personal rejection and inferior social status.[52] But their behavior is comprehensible within the compass of a general theory of ethnocentric intergroup dynamics.

Such a theory suggests that in primary socialization the emergent ego comes to associate certain highly visible perceptual traits with value, and certain perceptual "symbols" become associated with primary drive gratification. The individual ascribes value to those possessed of such traits. He is comfortable in their presence and anxious in their absence. The child shares those valued traits with primary group members. This constitutes the core of self-acceptance. Certainly by the time the child reaches the age of three or four he has conceptualized an "ideal group" characterized by a constellation of sociosensory traits (traits having high social visibility). He can distinguish between "his" group and other groups.

He enters secondary groups possessed of this bias. Generally such groups can become "his" group without psychic tension—they generally evidence the same major sociosensory traits as his primary group. Sociometric choice is made on the basis of real or fancied similarity. The on-going process of secondary socialization takes place without psychodynamic tension; the child proceeds to imitate the valued persons. The persons of the secondary groups are infused with the value associated with those of the primary group with whom they share observable traits. The ability of the individual to identify with the valued persons he is imitating, making himself like unto them, enhances his own self esteem. The individual, the primary group and the secondary groups share the common nucleus of visible similarity. The manifest tendency of such groups is to value their distinctive traits, be they physical or cultural, to make interpersonal selection on the basis of perceived similarity, and to enter into selective associations, associations of preference, the obverse of which is the latent or manifest avoidance of those groups which are, in lesser or greater degree, dissimilar.

There seems to be little doubt that ethnocentrism is the primitive, generic tendency of group life, around which the attitude of specifically racial prejudices developes[53] in the course of the normal psychodynamic process of individual ego articulation—in a society where groups characterized by distinctive racial livery come into sustained contact.

[52] D. P. Kent and R. G. Burnight, "Group Centrism in Complex Societies," *American Journal of Sociology*, Vol. LVII (November 1951), pp. 256-259.

[53] *Cf.* H. Blumer, "The Nature of Race Prejudice," *op. cit.*, p. 13.

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THE RACIAL HISTORY OF SCANDINAVIA

An Outline

By BERTIL LUNDMAN

TRANSLATED FROM THE GERMAN BY H. GEORGE CLASSEN

The origin of the northern nations is still shrouded in darkness. Probably the oldest local groups are at least partly descended from western European tribes of predominantly Cro-Magnid type (characterized by a low-vaulted or chamaecephalic skull), who emigrated northeastward from western Europe after the melting of the ice. These tribes mostly likely migrated across the North Sea basin, which, although now below sea level, was at that time comparatively dry. But groups from Eastern Central Europe (with higher-vaulted or more hypsicephalic skulls) also entered early into our regions. More purely eastern types moved through Finland, and the Baltic area, to northeastern Norway and across the Baltic Sea into what is now the Eastern Swedish littoral, which at that time was just rising above sea level. It is not yet known what relationship existed between these migrations and the original Indo-Europeans. It is hardly likely that any of these peoples spoke a true Indo-European language; some, however, were probably related to the original Indo-Germans in a more or less distant way. This applies especially to those groups which came from eastern Central Germany. Here, and somewhat farther southeastward, between the middle Danube and the southeastern part of the Baltic, between the Elbe and Saale rivers and the northern Carpathian mountains, some of the most careful pre-historians have placed the region of origin of the Indo-Europeans. Racially these early Indo-Europeans were a very progressive mid-European type, characterized by a high-vaulted dolichocephalic skull.[1]

[1] In his description of craniological series and his classification of racial types, Professor Lundman makes frequent use of the cephalic index (length-breadth index) and the altitudinal index (length-height index). The cephalic index is the ratio of head length to head breadth (head breadth x 100/head length) and separates head shapes into the following categories:

dolichocephalic	—	long-headed	— less than 75
mesocephalic	—	medium-headed	— 75 - 79.9
brachycephalic	—	round-headed	— 80 and over

The altitudinal index is the head height on the living and the basion-

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Toward the end of the Stone Age, somewhat after 2000 B.C., a time from which date the oldest known northern craniological series (no longer single finds), the people of the north were a rather mixed society. The Nordic[2] race, which later on is so clearly distinguishable, had hardly developed completely, and the different racial elements which had come from various regions were either confined to certain marginal areas or had entered into various mixtures. The mass, however, consisted of low-vaulted and Cro-Magnid types. On the Danish Islands, and partly in the Swedish province of Skåne, southeastern types, both coarse and fine, were more common. Evidently a strain of the "Beaker People," who came originally from the Mediterranean and, probably, the Near East, was present. (The well known Borreby site on the Danish island of Möen did not, indeed, yield any independent race, but a characteristic local mixed population, in part very coarse—the so-called Borreby type).

The not particularly numerous cranial finds of somewhat the same time period from eastern Sweden exhibit, in part, eastern strains, often of finer types which reveal an "almost fully matured" Nordic race. Of distinctly eastern descent are the crania, discovered almost entirely in the last few years, from the extreme northeast of Norway—on the river Paswig. From all the rest of Norway extremely few Stone Age crania are known. The cranial finds from western Sweden, however, are somewhat more homogeneous.

In the succeeding Bronze Age cremation predominated; the few crania which have been found are, however, more or less higher-vaulted than those found earlier or later.

Toward the end of the Bronze Age the formerly relatively warm climate again turned cooler. It was at one time believed that this gave rise to very large migrations to the continent which almost completely depopulated Scandinavia. Some such migrations did, no doubt, take place, but cultural finds, now being unearthed, show that at least in southern and central Sweden enough people remained to maintain a certain cultural

bregma height on the skull (head height x 100/head length) and divides head shapes into the following categories:

hypsicephalic	—	high-vaulted	—	less than 70
orthocephalic	—	medium-vaulted	—	70 - 74.9
chamaecephalic	—	low-vaulted	—	75 and over

Additional information regarding the physical and physiological characteristics used in the classificatory determination of racial types may be obtained from Professor Lundman's book *Umriss der Rassenkunde* (1952). —TRANSLATOR.

[2] "Northern" and "Nordic" are used interchangeably by the author, sometimes in an anthropological and sometimes in a geographical sense. —TRANSLATOR.

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(and also racial) continuity. One outcome, at any rate, is certain: the oldest known monuments of speech (ancient runic inscriptions, place names of very archaic types, etc.) exhibit everywhere a homogeneous Nordic language—from Schleswig to northern Norway and eastern Sweden. Likewise, the racial type was, at that time, more purely Nordic than ever before or after. One is reminded of Tacitus' description of the Germans as a pure, homogeneous, and entirely distinct race. It is obvious that the preceding severe epoch had had a direct selective effect which brought about a racial improvement and thus created the basis for the great centuries of the Viking expansions later on. (Several less advanced groups also survived, as is shown by subsequent circumstances; but the graves contain almost exclusively the bones of the dominant and doubtless also numerically very powerful classes of chiefs and landowners).

After some climatic improvement the population obviously increased very quickly, and the age of the Viking migrations began—in the West rather unexpectedly—shortly before 800 A.D. (in the Baltic it began more gradually and was more commercially oriented), probably because the Northlanders had only now become capable of sailing across the North Sea quickly and safely. Sailing was obviously an entirely new cultural achievement derived from the South. The local boat types, on the other hand, were better than those of the southern peoples, and were also largely based on old native traditions, although after the introduction of the sail they were, of course, changed, enlarged and generally improved. This event, which may be likened to the adoption of the camel by the old desert Semites during the second millennium B.C., or to the adoption of the horse by the Bedouins in the centuries immediately before Mohammed, endowed the Northlanders with a mobility and penetration never seen before. Navigation could be, and also was, used a great deal for peaceful trading voyages, but "at one are navigation, trade, and piracy—an indivisible trinity." Among other causes which contributed to the remarkably rapid flowering of the Viking raids appears to have been the introduction of primogeniture inheritance, which many observers assign to this period. One son (usually the eldest, but sometimes the youngest) inherited the entire homestead; the others (and the Germans were prolific) had to look for other income, often perhaps through the clearing of new land in the barren forests of the frontier, or even at sea—with the consequences already alluded to. Furthermore, wars between the Nordic tribes, with the concomitant displacement of populations, also played a rôle, as did treks led by the kings themselves which occurred mainly in later times.

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Some investigators assume, especially in regard to the unexpectedly powerful attacks on northern England and southern Scotland around 800 (with the remarkably numerous plunderings of churches and monasteries), motives of revenge on the part of the Northern heathens against advancing Christianity which appeared to threaten them especially through the simultaneously forced Christianization of Friesland (by Boniface) and (somewhat later) of Lower Saxony (by Charlemagne). This, however, is not quite certain, since it presupposes a strong sense of community which very probably, though not definitely, existed among the Germanic tribes.

Once in motion, these raids, which promised quick renown and riches, sometimes became mere adventure, sport, and fashion, not unlike emigration to the United States of America in a later age, which continued even during periods of prosperity in Europe.

Whatever the rather complicated causes, the Viking movements had very definite anthropological consequences. Thus, the Nordic Viking bands settled in many coastal areas of northern Britain, and developed into a dominant caste, as they also did, for example, in Normandy and parts of Russia. But a reverse migration is also noticeable. The mass of the Vikings did, after all, return to their old homeland, in ships laden with gold and other treasure, not least women and slaves, which again helped to mix the native race.*

From the end of the Viking age, we have in the Old Icelandic manuscripts the first contemporary descriptions of individuals, often considerably esteemed, from which the Nordic physical and spiritual ideal is clearly perceptible. For these old Northlanders were obviously strongly race-conscious, both in respect of foreign (now introduced into their midst) human types, and toward the ancient racial remnants in the North itself. Only blonde hair and light eyes were valued and regarded as beautiful—"*illug ok svart,*" "treacherous and black," was the common saying. Broad, flat faces and noses were considered ugly, as also, though to a lesser degree, were sharply bent noses. Preference for a tall, powerful build is, however, more universal—and human—especially in such warlike times.

As regards psychical qualities, the Northlanders valued daring and "few, but sharp words." Gossips were despised. The typically Nordic character was making its appearance, even though it had often become brutal and savage in these times. Cruelty was not unusual; but an open mind for justice and fairness, for independence of judgment and the courage to proclaim this openly,

*In so far as these were from eastern Britain, and also from much of Celtic Britain, they made little difference to the racial character of the northern peoples.—EDITOR.

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never disappeared. With the beginning of the Christian Middle Ages, which, for this region, must be placed only around, or even after, 1000 A.D., the bearers of the new Christian religion attempted to tame the obdurate spirits—even though usually with little success.

From the end of the Viking migrations, and far into the Middle Ages, strangers rarely strayed into the far north. In the fourteenth and fifteen centuries there began, apparently in connection with stronger southern cultural influences, the immigration of a fair number of Germans—mostly North Germans (who in those times, however, were racially akin to the Scandinavians). Traders came to the towns, which were only now beginning to develop; miners came to the blossoming mining areas in central Sweden; and not a few knights of fortune came as well. Somewhat later, and in larger numbers only after 1550, many Finns came to work on the land and in the mines, and somewhat later also to settle in the as yet barren stretches of forest in central Sweden.

But even at the beginning of the Modern Age, the east-central plains of Sweden—the core of the country—continued to be almost purely Nordic, as may be seen from the hundreds of crania found in the graves of that time.

In those times, Swedish (and Norwegian) settlement penetrated ever farther northward, gradually absorbing small enclaves of Finns and Lapps dwelling in the extreme northeastern coastal areas. (In the interior, the Lapps continued to live in seclusion for a long time).

With the rapid strengthening of the Swedish state under the Vasas, there naturally arose a hitherto unknown lack of experienced specialists (and of ordinary labourers as well). We have already mentioned the Finnish immigration. Shortly after 1600 several hundred skilled Wallonian miners came to the country, led by the great Dutch industrialist Louis de Geer whose own descendants have played distinguished rôles in our history. These descendants include, in the last hundred years, two prime ministers, a world-famous geologist, and so on. Many Walloons also gained distinction in various cultural endeavours, apart from the mining trade. Racially they were very mixed, with Nordic, Alpine, Mediterranean and in traces even Dinaric and other foreign strains.

German immigration to Sweden continued into the eighteenth century—now partly consisting of South Germans as well. They were mostly soldiers. Around 1700 over one third of the nobility was of German descent, so that at present not a few Swedish noblemen appear a darker, higher-vaulted, and broader-headed type than the mass of the people. Many of these families,

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especially the Wrangels, Mörners and Wachtmeisters, have distinguished themselves in various fields. However, families of commoners, as for example our most outstanding sculptor to date, Sergel (end of the eighteenth century), the great contemporary lyrist Bellman(n), and the Geijers (from Carinthia?), also contributed notables. To Denmark (and to a lesser extent to Norway) also came numerous German families with many famous descendants, like the outstanding poet Oehlenschläger (1779-1850), the archæologist S. Müller (1896-1934), and many, many others.

Scots also (but fewer Englishmen) came during the period when Sweden was a great power. Soldiers and merchants, and later also industrialists, they undoubtedly formed the most capable element that Sweden ever received from the outside. Among the Scots were families such as Hamilton, Douglas (in our own days including a minister of foreign affairs and a commander-in-chief), Belfrage (Mar), Key, and the later migrating names of Dickson, Keiller, etc., not to mention extinct families such as Leslie and Carnegie.*

Much could also be said about the immigration to Norway of Englishmen; more yet about Scots (*cf.* the famous Grieg family and others), as well as Dutchmen.

A little earlier (around 1512) the first gypsies, whose descendants have never become extinct, came to Sweden and, one century earlier, to Denmark.

The Jews came to Sweden only in the late eighteenth century (*e.g.*, branches of the well known Warburg family); again, they came somewhat earlier and in larger numbers to Denmark, and in lesser numbers to Norway (among others, the Hambro family, from Hamburg—in Danish "Hamborg"). This sums up the most important immigrations until the advent of the twentieth century.

But we must also consider internal migrations. The two large national anthropological enumerations of soldiers, 1897-98 and 1921-22, revealed statistical differences within provinces (comparable data are unfortunately unavailable for smaller areas). In the quarter century separating the two studies there was a rather uniform increase of stature (despite the fact that in the second study the median age was one year less); this however, as in other civilized countries, is predominantly influenced by environment, above all by more abundant nutrition. Head form remained almost entirely unchanged.

The percentage of darker eyes shows a consistent diminution in southern Sweden, compared with an equally consistent increase

*Most of the Swedish nobility and a large part of the merchant classes have Scottish blood. There were as many as twenty Scottish regiments in the Swedish army in the seventeenth century.—EDITOR.

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in the north. How did this come about? In the case of the older enumeration, we know the national values for those individuals both of whose parents came from the same area (Härad, etc.), as well as for those whose parents came from different areas. The former are on the average somewhat smaller and lighter in colour. During the more recent study it was found that those born in rural communities anywhere in Sweden, and especially in northern Sweden, rarely had darker eyes than individuals from urban areas. (Stature is everywhere roughly the same—only the large cities have higher figures). Moreover, the sons of farmers have still lighter eyes than the sons of farm labourers and rural tradesmen; they are also taller (due mainly to environmental influences). Moreover, emigration from the rural communities of southern Sweden had been large for over a generation, especially among the lower classes, and was directed to the United States and to industrialized areas notably in northern Sweden. These factors largely explain the statistical picture. The darker-eyed sons of laborers migrated from south Sweden to a greater degree than the somewhat lighter-eyed sons of farmers.

Let us now turn to a very brief and general racial-geographical review of the Scandinavian nations, according to conditions in the late nineteenth century—that is before the large industrialization. (For still earlier times we do not, unfortunately, possess sufficient sources). Generally speaking, the interior of the peninsula is racially somewhat purer than the surrounding areas (with the possible exception of some not easily accessible forest districts in the centre, where there is a predominance of rather dark, racially somewhat primitive Cro-Magnids, *cf.* above). Thus, we have on the west coast of Norway many brunette quasi-Alpine brachycephalic types, of which weak traces may also be found along the west coast of Sweden, and larger remnants, again, on the Danish islands. On certain parts of the Swedish east coast (and in southeastern Denmark) we find Finnish (of East-Baltic race) elements, while in the extreme north of Sweden and Norway there are Finns and Lapps. The above-mentioned relatively late immigrations into the mining areas of central Sweden and environs of Finns, Germans and Walloons are even now only locally significant. (This is also true of the descendants of the gypsies).

Moreover, it is possible to classify the basic Nordic stock into several geographically defined substocks: a southwestern type, usually of sparse build (which, naturally, most closely resembles the more Nordic areas of northeastern England and southeastern Scotland); a medium type in the central provinces which is somewhat shorter and a very tall type in northern central Sweden and the adjacent parts of northern Sweden and Norway.

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Last of all, let us consider the temperament of the most common northern types: reserved, usually taciturn, straightforward, dependable, serene, magnanimous, clean in body (and home), with a strong inclination toward sports, nature and industry; not easily aroused to hatred but, once aroused, persevering in their feelings. Thus the Northern peoples are depicted by all knowledgable observers—an experience that has been substantiated by my own anthropological research measurements (on nearly 20,000 persons of both sexes, nearly always in their own homes). I have been especially surprised by the unexpectedly strong correlation between domestic cleanliness and light colouring, and often also between magnanimity and narrow heads. The morphology of the Northlander must be assumed to be sufficiently known; it is necessary to stress only that a high nose bridge with a so-called Greek profile always points to foreign admixture.

The outlook for the continued survival of Northern man in his ancient homeland is now disturbingly uncertain, even disregarding possible political dangers from the East (and perhaps Southeast). The number of children since the first World War and especially since 1930 is too low, so that foreign labourers, in part from rather distant peoples, are immigrating in growing numbers. (The most capable among the recent migrants are the often intellectual refugees from the small Baltic nations). There is an almost total lack of appreciation of these dangers to their survival among most Scandinavians. In this respect there must be a change before it is irrevocably too late. Loss of the basic Northern stock would destroy the basis of the entire Northern character as it expresses itself in state, society, morals and culture.

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NOTE: A good modern study is lacking. Many maps may, however, be found in my own work *Baltoskandia* (1946) (Swedish only), and, to a lesser extent, in my contribution to the Cold Spring Harbor Symposia, Vol. 15 (1950). Those who read German will find, in Barloewen's compendium (1957), a very perspicacious modern exposition by K. Narr about the prehistory of northern Europe and adjacent regions. *Cf.*, also, the highly original work of Nils Aberg (1949). Many Swedish types are depicted in Lundborg (1919) and Lundman (1945); Norwegian ones in Bryn and Schreiner (1929) and in A. Schreiner (1929). No such pictorial works exist for Danish and Icelandic types.

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THE BANTU HOMELANDS OF THE NORTHERN TRANSVAAL

By R. GAYRE OF GAYRE

Having recently attended the Congress of the South African Genetics Society as their guest of honour, at the invitation of Professor J. D. J. Hofmeyr, Professor of Genetics at the University of Pretoria, I took the opportunity to visit the Bantu Homelands in the Northern Transvaal. I was accompanied by Professor Hofmeyr and Mr Zimmermann, Public Relations Officer for Bantu Administration at Pretoria. For part of the journey we were accompanied by Mr L. C. C. Liebenberg, who was unfortunately not able to continue the journey owing to ill health. The conditions were somewhat trying as the whole area was suffering from an intense drought; the rains which had been expected had not fallen.

In the Bantu Homeland we visited the low bush veldt lands near the borders of Mozambique, just east of Punda Milia, in the drainage area of the Limpopo River, which divides South Africa from Southern Rhodesia. After that we went westwards to Louis Trichardt, and then southwards, climbing on to the higher veldt through the Drakensburg and up the valley of the Olifants River, then we travelled further south and back to Pretoria.

The people of these territories are Bantu, but they are derived from several tribes. Among them there are villages detached from their main tribal communities. Thus, on our way northwards—which passed through the Kruger National Park from south to north—we found villages of Swazis in the region north-east of Nelspruit, near the Mozambique border, although this is well outside the territory of Swaziland—one of the British High Commission enclaves within the frontiers of the South African Republic. Similarly we even found individual Basutos in Sibasa, in Vendaland, between Punda Milia and Louis Trichardt in the far north of the Homelands—500 or more miles away from Basutoland.

Besides migration throughout the whole of the Republic by members of South African tribal communities, there has also been a widespread immigration of Negroes from outside the Republic—attracted to it by the fact that remunerative work can be obtained there which provides much higher standards

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Fig. 1

Fig. 2

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Fig. 3

Fig. 4

Fig. 5

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of living for the immigrant male Negroes than they can obtain in their own countries. There is a considerable movement of Negroes from all over Southern Africa within the borders of the Republic. It is therefore not surprising to find these migrant communities interweaving their way through the settled populations.

This partly explains the racially mixed character of large sections of the Bantu. However, this intermixture which is readily perceptible in the Bantu is mainly due to the fact that they, just as much as the Caucasoids, are later comers to South Africa. As the Whites penetrated the land from the south, the Bantu entered from the north. These invasions of South Africa were at the expense of the real native inhabitants—the Hottentots and the Bushmen, who have been largely exterminated, and where they survive they are found mostly in such areas as the desert of the Kalahari and other inhospitable regions.

Just as a certain amount of miscegenation has taken place in the past between Caucasoid and Black, so it has also occurred between the Black and these earlier black possessors of the land. (The White crosses have largely been relegated to a category outside the European communities and, crossed with Malay and other incoming indentured labour, are to be found in the Cape Coloured, who are far from Negroid in character and appearance). As far as the Bantu is concerned there is evidence of this crossing in their lack of clear homogeneity. Another factor involved in the appearance of the non-Negroid characters which occur from time to time among the Bantu is that from about the seventh century onwards the Arabs—who are, after all, Caucasoids—established stations at the mouth of each river where harbourage could be found all down the east coast of Africa. Often associated with the Arabs were Hamitic elements—through which, indirectly, Caucasoid genetic elements would be transmitted.

The basis of the peoples of the Northern Bantu Homelands is obviously Negroid. Of that there is no doubt, and in emphasising the evidence of crossing in the past—which has led to polytypy in characters in many instances in these tribally organised communities—it is necessary to avoid leaving the impression that the result is some kind of mulatto, which is far from the case.

Figures 1 and 2 show examples of the Tsonga type. There is a slight suggestion of Mongoloid in the high cheek bones and relatively broad faces. This Mongoloid type is frequently found throughout the Bantu, and there is little doubt that it is often derived from absorption of Bushman and Hottentot blood during the Bantu conquest of South Africa. These women are close in features to the one on the left in Figure 3, and they tend to establish the racial type of the Tsonga. The long, pyriform shape

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of the breasts, Figure 3, is characteristic of the Negroid female. The figure on the right may have some evidence of remote Caucasoid influence, judging by the facial features. These two Tsonga girls were photographed in Vendaland, near Sibasa, on the northernmost part of our journey.

The Venda type is very close to the Tsonga, as will be seen from Figure 4, from the Sibasa area, and from Figure 5. The slight Mongoloid influence has tended to make the features a little less Negroid, and has given a more rounded appearance to the shape of the head, although the skulls are still dolichocephalic rather than otherwise. In Figure 5 the women are seen making a greeting in their characteristic pose.

In the course of the journey we were able to call on Chief Patric Mphephu of the Venda tribe, whose kraal is about twenty miles north of Louis Trichardt.

We noticed that in this tribe the women are compelled to kneel in the presence of the menfolk, even out of doors. In fact a woman walking along with a burden on her head has to do so, especially if spoken to, even though this means taking the burden off her head, and laboriously replacing it all afterwards.

Further, when the four wives of the chief, and other female members of his family, entered the hut where we were seated with the chief, and the Bantu Affairs Commissioner, Mr Aeron, they crawled on their hands and knees, both on presenting themselves and on leaving. I mention this fact, although it is well known to all ethnographers of the Bantu, for it illustrates not only the big difference in native Negroid society in South Africa between the social positions of the sexes, but also the gulf there is between the status of women in Bantu and in European society. This goes far towards explaining the difficulties arising from the difference in outlook of those of the Bantu who settle in the cities and towns of South Africa from that of the European society in the midst of which they have come to reside.

Although there are typical cases of prognathous Negroid type among the Swazis of the North-Eastern Transvaal, there are also individuals like those shown in Figures 6 and 7 who show evidences of non-Negroid intrusive blood—Caucasoid is suggested by the length of hair, the obvious tendency to hairiness of face, and the general look of the features. In Figure 6 there is a suggestion of Australoid, but this is probably due rather to Caucasoid, as in the former case one would have expected more heavily developed brows. Figure 7 may well show some Mongoloid element—perhaps through Bushman or Hottentot ancestry—suggested by the high cheek bones and the tendency to broadness from cheek bone to cheek bone. The thinner lips would also suggest a non-Negroid element. As this region lies towards the

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Fig. 6

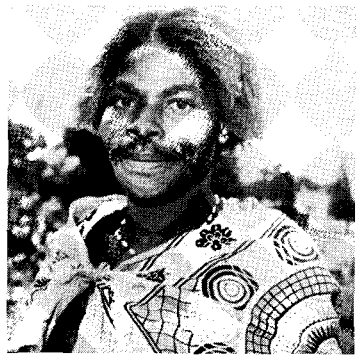

Fig. 7

Fig. 8

Fig. 9

Fig. 10

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Fig. 11

Fig. 12

Fig. 13

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Fig. 15

Fig. 14

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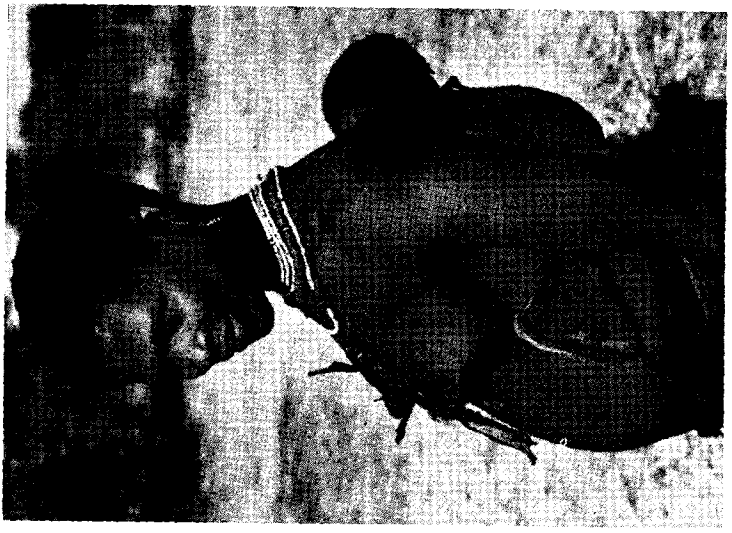

Fig. 17

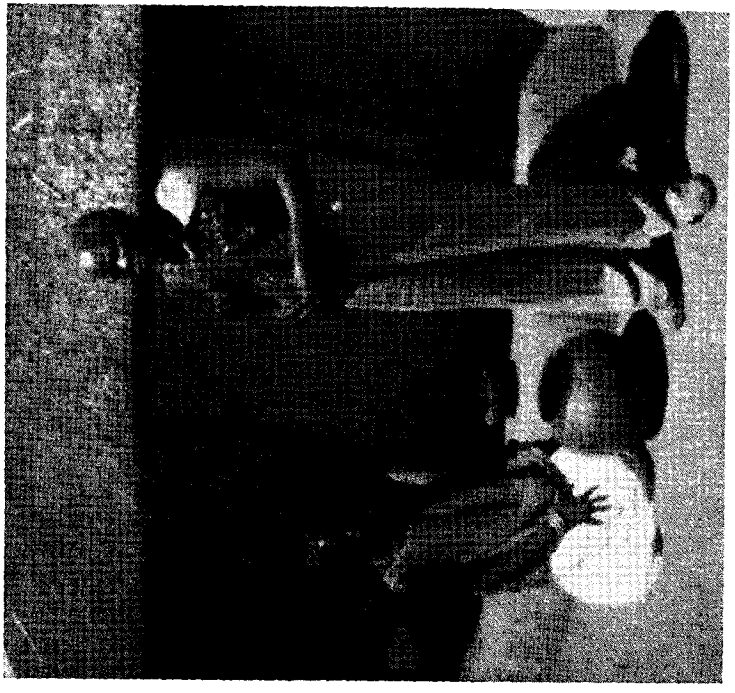

Fig. 16

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eastern coast of South Africa, the Caucasoid element seen in these pictures is not hard to explain. On the other hand, it is a low-lying and very hot area. One would therefore expect natural selection to play its part in eliminating Caucasoid traits which are not as well adapted to this environment as Negroid ones.

Thirty miles north of Pietersburg we visited the Batlokwa tribe. Two small girls from the Pedi tribe of North Sotho, in the Northern Transvaal, are seen in Figure 8. This picture should be compared with Figure 9, which shows two girls of the Batlokwa tribe in the kraal of Chief Ramokgopa. A common feature is seen in their hair styles. Negroid hair is short and tightly curled because of its different cross section from that of the other racial stocks. The Caucasoids and Australoids have hair of an oval cross section, the Mongoloid is round and the Negroid is flat. However, the appearance of quite a thatch is produced, as in Figure 9, by pulling out the tight curls and fixing them with red mud. This process is seen in the making on the child on the left hand side in Figure 8. The reason for this hair style must remain in the realm of speculation, but it may be an attempt to copy Caucasoid hair. Other Sothos showing this style are seen in Figure 10, as are Pedi girls from North Sotho in the Northern Transvaal in Figure 11. In Figure 10 there is evidence of Mongoloid characters in the eye folds and in the shape of the face, particularly in the woman in the middle. The same features appear in the girl whose hair is being treated in Figure 11. However, the tendency to slightly longer hair—or tight curled hair capable of being pulled out and set in longer lengths than is normal in most Negroids—cannot come from the Mongoloid strain which is perceptible in some cases in the shape of the face, the colour of the skin—which is often coppery and not black—and the formation of the eyes and their folds. It may come, however, from the slight infiltration from Caucasoid origins found in these tribes of the Northern Transvaal. But long hair, as such, as is found in the Mongoloids or in the Caucasoids does not occur among them.

The Lubedu girl of Sotho type from the Northern Transvaal, in Figure 12, shows another hair style, in which the hair has been treated in such a way as to produce a type of waviness. But even here the hair is not long but quite short. Her features are more regularly Negroid than some so far examined.

The Pedi girl from the Northern Transvaal, Figure 13, may be compared with Figure 11. A slight Mongoloid cast of countenance is again observable. It may be noted that in all these cases the lips are slightly less thick than the typically Negroid. Figure 14, from North Sotho in the Groblersdal area, again shows the Mongoloid look in the eyes, including the

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tendency towards a half-closed expression. However, in the case of the woman nearest to the camera, the lips are more Negroid, although in the one further away they are less so. Their noses also tend somewhat towards the Mongoloid.

Figure 15 shows a group of Roka children in Sekhukhuniland, which lies about seventy miles south-south-east of Pietersburg. The girl in the foreground is sixteen years of age. In the opinion of Mr Zimmermann (who has considerable experience of the various tribal types, and their languages) this girl probably shows Tsonga blood. The girl standing in front of her, who belongs to another family in the group, was stated with some pride by the parent to have some "coloured" blood. That is, there was some Cape Coloured in her ancestry. The sixteen year old girl shows a slight element of some Caucasoid strain in the more developed nose and more upright profile. The breast is, however, typically Negroid, as is the hair.

Also from the Sekhukhuniland area is the picture, Figure 16, of Chief Stephen Nkoane Phasha of the Baroka tribe. Here again is an individual with somewhat lighter skin than the typically Negroid. It will also be noticed that his features are slightly less Negroid. In fact it is a general observation that the chiefs and their families and relations tend to be lighter than the mass of their tribes. This would indicate either Mongoloid or Caucasoid blood, if it is not due to an independent mutation. The probability is that a Caucasoid strain partly accounts for this lightening of the colour. As I have already said, it may come from an Arab and associated Hamitic source, or from a more remote Hamitic origin acquired long before the Bantu reached Southern Africa.

I have repeatedly referred to the possibility of intrusive blood—Mongoloid or Caucasoid. It is my opinion that the former comes through the Bushman and the Hottentot, elements of which have been absorbed by the Bantu as they raided south into South Africa and settled there. I regard the Bushman as the result of a very ancient cross between the Negroids and the Mongoloids, probably evolved at a remote period of time in some region stretching in an arc from East Africa to India, which was then pushed gradually southwards by climatic conditions and by advancing Negroids from the north. In some elements of their culture they are more advanced than the Negroids who displaced them in Southern Africa. For instance, they had the bow, whereas their enemies had only the spear. But, gradually forced into more and more inhospitable environments, their culture must have degenerated, and no doubt with that change came the elimination of elements unsuited to the harsh conditions of the Kalahari Desert—elements which were, no doubt, the more culturally advanced and therefore the least able to accept the

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Fig. 18

Fig. 19

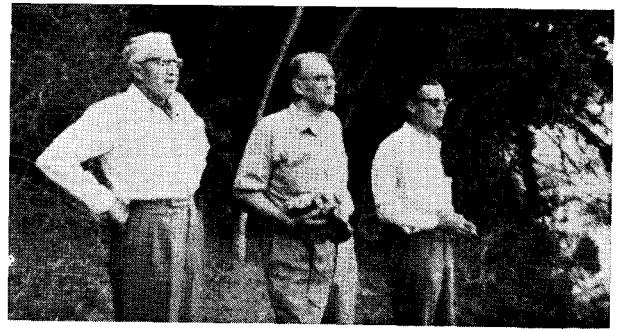

Fig. 20

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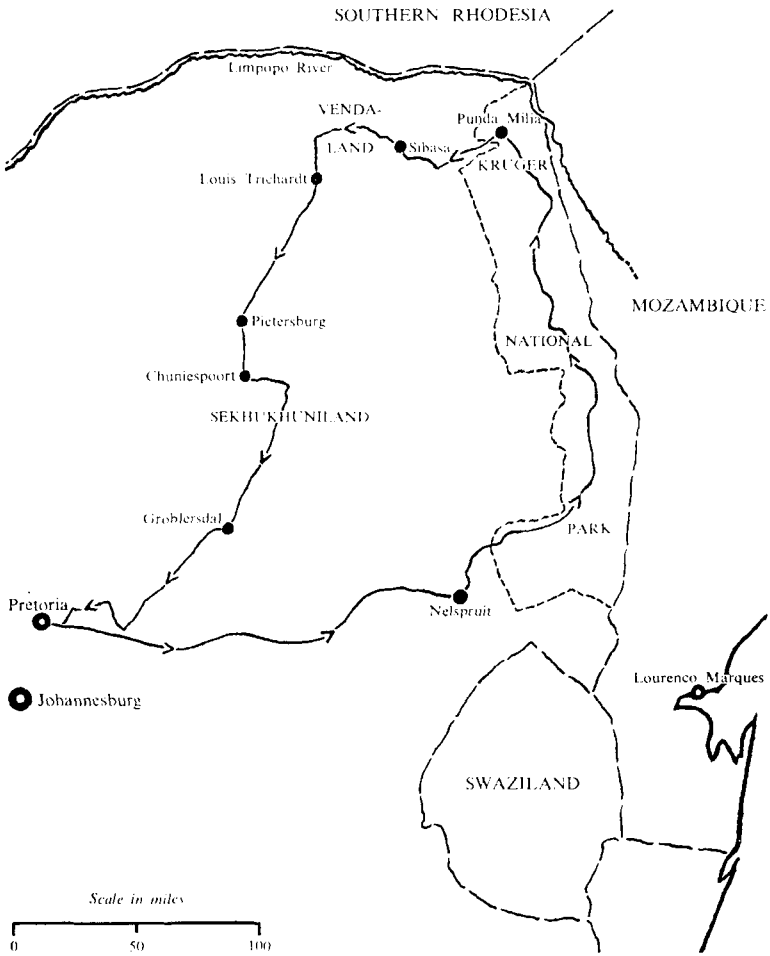

JOURNEY THROUGH THE BANTU HOMELANDS
OF NORTHERN TRANSVAAL

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extremely harsh conditions to which the surviving Bushmen were reduced. Some of the blood of these otherwise extinct Bushmen types has been absorbed into the Bantu, and I believe that evidence of this may be recognised in the Mongoloid appearance which is found so frequently among the Bantu. An examination of the picture of a typical Bushwoman, Figure 17, will indicate features which are discernible in some degree or another in those pictures to which I have already drawn attention as containing individuals with elements of Mongoloid appearance, although in none is the collection of Negroid-Mongoloid cross traits as clear or as emphatic as in the typical Bushman or Bushwoman such as this one from South West Africa. Here we have the short skull, the broad cheek bones, the Mongoloid fold in the eyes, and the lightish skin tending to yellow or red. Nevertheless, the breasts are pyriform, and so typically Negroid, as is the texture and length of the hair. The antiquity of the cross is emphasised by the fact that eventually a new combination of genes has been created, and the Bushmen are a racial breed which reproduces more or less true to type. Secondly, the Bushmen have had to battle with the dry conditions of Southern Africa for a much longer period than have the Bantu, or any other Negroids for that matter. This led to the mutation which has given them (as it gave the Hottentots who were relatively near relations) steatopygia. This development of very large and protruding buttocks is a clear advantage in a hot dry climate. They serve the same purpose as the hump in Indian cattle—which have evolved in a climatic zone which has something in common with that in which the Bushmen and Hottentots came to develop.

To show how relevant is this question of the presence of Mongoloid blood in some of the tribes and peoples of Southern Africa, I would draw attention to the man and woman from the Pondo tribe photographed, Figure 18, in the Transkei in the south of South Africa. They show unmistakable Mongoloid features. Indeed, if the provenance of this picture were not given, it might well be thought that the picture had been taken in some part of South-Eastern Asia—a region where Negroid, Mongoloid and Caucasoid meet and overlap with residual elements of Australoid.

Evidence of the Caucasoid blood in the Bantu is shown by the Zulu man and woman in Figure 19. The Zulus located on the eastern side of Africa are in the very region where the penetration of Caucasoid blood would arrive from the Arab and Hamitic settlers and traders—as well as slave traders—who settled all along these coasts during the thousand years preceding the European and Bantu incursions into, and setlements of,

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South Africa. The man in the foreground of this picture is dominantly Armenoid—he might well, but for his colour and other minor features, be a Jew, Armenian, Parsee or Levantine. His nose, which is distinctly "Jewish"—that is, Armenoid—is narrow and long. The skull is short but high, which is another Armenoid feature. His lips are full, but are thin as compared with the Negroid and have nothing Negroid about them. The tendency to facial hair is clear. If the woman at the back of the picture is also observed, it will be seen that she too shares more or less the same features.

Moving southwards from the Bantu Homelands of the Northern Transvaal, near Pretoria we come upon the Ndebele. Their features are much more regularly Negroid, with the flat nose, thick lips, bulbous forehead, and pyriform breasts, although even here there may well be some influence of stray genes from other strains which would account for their slightly broader faces.

An analytical racial survey of the Bantu, based upon anthroposcopical principles (which are much cheaper and generally speaking more rewarding than statistical methods), which would also make a comparison of them and the other stocks in Southern Africa, is something yet to be carried out. The possibility of the light-skinned tendency and generally Caucasoid features being prominent in the chiefly families, which more than one person has observed, should be investigated, as it might show genetic segregation in the form of a class-structure among the Bantu tribes.

My thanks are due to my companions who made it possible for me to visit the tribal Homelands of the North Transvaal and so gain an over-all perspective of the Bantu as they are within their own tribal areas. To Mr Zimmermann who drove all the way, and whose close contacts with tribal chiefs and knowledge of the languages of the people were so invaluable, I am particularly indebted. Moreover, to have with me an expert geneticist, Professor Hofmeyr, was more than valuable when we came to discuss and attempt to analyse in racial and genetic terms the numerous characters which we saw.

The photograph of Mr Liebenberg, Professor Hofmeyr and Mr Zimmermann, Figure 20, was taken during our journey.

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Book Reviews

THE STORY OF MAN

By Carleton S. Coon. Alfred A. Knopf, New York, 1962. Pp. 438. Price $7.50.

The first edition of this imaginative and comprehensive history of man's beginnings and of his successive stages in cultural and technological development was published in 1954 and translated into eight languages. This book is in sharp contrast to most other attempted syntheses by American anthropologists in that it refuses to place the word *race* between quotation marks, to dismiss it as a myth or to assert that those who believe that somatic racial differences have their mental counterparts suffer from some neurotic disorder.

"More serious," writes Coon (pp. 187-8) "are the activities of the academic debunkers and soft-pedalers who operate inside anthropology itself. Basing their ideas on the concept of the brotherhood of man, certain writers, who are mostly social anthropologists, consider it immoral to study race, and produce book after book exposing it as a 'myth.' Their argument is that because the study of race once gave ammunition to racial fascists, who misused it, we should pretend that races do not exist. Their prudery about race is equaled only by their horror of Victorian prudery about sex. These writers are not physical anthropologists, but the public does not know the difference."

Coon explains racial diversity as evolutionary adaptation to climate in terms of Gloger's Rule (that denizens of wet forests tend to have black or red coats), Allen's Rule (that animals tend to have longer extremities when their habitat is desert or grassland than when it is forest or mountains), Bergmann's Rule (that animals increase in size as one moves coldward on their range) and Rensch's Rule (that denizens of colder areas have longer hair and that arctic animals store fat all over, whereas torrid desert animals store it in lumps).

These Rules have obvious application to the different races of man. In general, the rules derive from two challenges which men, and the other animals, face until they are able to control the climate in which they live. The first challenge is ultra-violet radiation. The light skin of Caucasoid and Mongoloid races, forged in northern climatic zones, had differential survival value because it permitted maximum passage of ultra-violet radiation and hence creation of Vitamin D by irradiating ergosterol. The trivial exception is that of the dark-skinned Eskimos who satisfy their Vitamin D needs by raw fish consumption. In tropical areas, dark pigmentation serves to filter out excessive and damaging ultra-violet radiation. Enough passes through to satisfy Vitamin D needs and prevent rickets.

The second rationale of the rules is the need of the cold-habitat organism to conserve heat and that of the warm-habitat organism to lose it. Heat conservation is maximized by a spherical shape, evenly distributed adipose tissue, the flat features and protected eyes of the Mongoloids. The denizens of the tropics, who must lose heat, are angular and "skinny" in body form, they have attenuated extremities and maximum ability to lose heat by sweating. Where flesh must be stored to meet the emergency needs of desert-dwellers, it is done in lumps, as in the case of the Bushmen, to avoid interference with the heat-loss mechanism.

Although Coon analyzes the competitive demands on the heart of the process of thinking and the mechanics of heat loss (through pumping fluids through the emergency network), he does not draw the indicated conclusion,

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namely, that Negroid and Melanoid man evolved in environments that are quite possibly negatively selective for intelligence. He emphasizes that all of the races have made a cultural contribution of one sort or another and suggests that the importance of racial difference may diminish in an environment of controlled climate.

In this second and revised edition, which incorporates the discoveries of Dart and Leakey, Professor Coon accepts the theory of pre-sapiens raciation. He finds Mongoloid characteristics already present in *Sinanthropus*, which he dates about 360,000 years B.P.

Coon also introduces the concept, in the second edition, of major racial differences in the tempo of evolution. He suggests (pp. 35, 37-38) that *Homo Sapiens* in a Caucasoid form emerged in Europe about 250,000 years ago, that a Mongoloid form of *sapiens* emerged in China about 150,000 years before the present, whereas Australoid *Homo sapiens* can be dated back only 40,000 years and Negroid *sapiens* only 35,000 years.

A second critical area of evolutionary tempo is the discovery and use of fire. "Until he found fire man was little more than an animal with tools instead of fangs and claws," Coon writes. Fire, he adds, "is vital to the social life of human beings. . . . The use of fire is the only open-and-shut difference between man and all other animals" (pp. 62, 63). The Mongoloid *Sinanthropus* of about 360,000 B.P. had fire, as did Swanscombe Man, a Caucasoid who flourished about 250,000 years ago. However, diligent search by Leakey of areas of continuous Negroid settlement in Northern Rhodesia reveal that Negroid man did not discover fire until about 40,000 years ago.

Dr Coon, who has been professor of anthropology and curator of ethnology at the University Museum in Philadelphia for the past fourteen years, and who is also one of the most eminent of living American physical anthropologists, has added in this revised edition to the numerous and rewarding insights of the original work.

N. W.

COMMUNICATION IN AFRICA: A SEARCH FOR BOUNDARIES

By Leonard W. Doob. Yale University Press, New Haven and London, 1961. Pp. 406. Price $7.50.

The purpose of the author was to outline the conditions associated with the act of communication in every conceivable circumstance. The chosen laboratory was Africa. A vast amount of literature was digested to produce this book. The elements isolated and studied are the communicator, his goal, the media, site, language, the audience and its reactions. Every item that might contribute to the transfer of information is reviewed and illustrated.

The work is intended for the specialist. A general reader would find most sections to be tedious. Collections of facts and descriptions tend to resemble telephone listings, merchandise inventories, and dictionaries, all highly useful in themselves but not recommended for stimulating reading.

The desire of the author to document the obvious is evident at many points. To announce that scarification, tattooing, cosmetics, gestures and clothing can convey information in Africa is to test the patience of even the most unsophisticated reader. An African psychologist writing on European communication would hardly consider it worth mentioning that television sets operate on electrical power. Too many observations of the same order are discussed by Mr Doob. Since he writes for specialists, they might have been spared such elementary insights. The epilogue provides a strange apology for making a search for boundaries into a comprehensive detour.

ROBERT E. KUTTNER.

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THE PREINDUSTRIAL CITY: PAST AND PRESENT

By Gideon Sjoberg. The Free Press of Glencoe, Illinois, 1960. Pp. 353. Price $6.75.

This is a very thorough study of the development of cities, in Mesopotamia, in the Nile, Indus and Huang Ho Valleys, and in Central America; the pattern and spread of such cities in the Middle East, South-East Asia, the Far East, and Meso-America; the reasons for their development, and their demography and ecology. The social classes within them—the élite, the lower classes, and the outcastes—marriage and the family in relation to the community, economic development, political and religious structures, and communications and education are all discussed by the author. As the publisher rightly says, "although increasing attention is being devoted to the study of preindustrial cities, as a result of the present-day emphasis on underdeveloped countries, this is the first major book to provide a comprehensive survey of the preindustrial city, and to stress the fact that cities of the past are strikingly similar to those in contemporary non-industrial societies."

Any consideration of the city, and urban civilisation, soon brings a realisation that we must start with the earliest in Mesopotamia and Egypt, and thence pass to northern India, China and Central America. There are powerful reasons for believing that urban civilisation spread under the influence generated by the Mediterranean Armenoids of the Near East. It is equally clear that a tropical or warm Mediterranean region was necessary to allow the city to arise; hence the spread eastwards throughout that geographic belt. Since these regions were those adjacent to or actually occupied by the Melanoid races it would be expected that they should have been the first to develop cities—but in fact they played no significant rôle anywhere in this.

MANKIND IN THE MAKING: THE STORY OF HUMAN EVOLUTION

By William Howells. Secker and Warburg, London, 1960. Pp. 382, 8 plates, 60 figures. Price 35s.

We can expect something worth-while from the pen of the well known anthropologist William Howells, Professor of Anthropology at Harvard University. This book, a replacement of his *Mankind So Far,* brings the story of man up to date.

He makes some interesting remarks on the UNESCO Statements on Race —now generally thought of as being notorious. He says (p. 262):

"To discredit racial doctrines in modern politics, UNESCO in 1950 assembled in Paris a panel of anthropologists and others, to draw up a general statement on the nature of race, as it is understood today. This was to be a long and full definition and explanation, a scientific reference for laymen of any sort. The panel did its work and made public its statement with hopeful satisfaction. But the other anthropologists fell upon this document with such vigor that the English journal, *Man,* was for some months running what amounted to a department of criticism, correction, and amplification, in the form of letters from Great Britain, France, and the United States. So UNESCO quickly got together another panel in 1951 to do the Statement over again. This time the draft was circulated widely, so that the rest of the profession could get its comments and abuse in early. By compressing the results UNESCO was able to publish the statement and the gist of the exceptions to it—a sort of minimum anthropological description of race—in a relatively small volume. When, a few years later, I submitted the statement to a seminar of educated but non-anthropological

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European graduate students, presumably a worthy sample of ultimate consumers, it was still good for a barrage of further criticism from this quarter, which was impressively well informed. So perhaps, in defining race, the policy of containment is not too successful."

Professor Howells also draws attention to the fact, which is not too well known, that the variation in human stocks is matched by that in apes (p. 263):

"We see only a big, world-wide species which, like other animal species, is both polymorphic and polytypic. That is, its individuals are highly variable in any place, and the average of individuals also differs from place to place. Both of these things are natural to any species, and the place-to-place variation, the existence of races, is the more likely, the more widespread is the species.

"To the ordinary observer, all this variation is not so obvious in other kinds of animals, but it is there, and zoologists know it; ordinary observers do not look very hard at any species but *Homo sapiens*. In fact, after several generations of anthropologists had believed that man, in his skeleton and skin, was an extraordinarily variable animal, Professor A. H. Schultz demonstrated that chimpanzees are at least as variable, if not more so. And chimpanzee 'species' have been fallaciously named and described, literally by the dozen, because of the finding of a specimen or so with an unusual combination of coat, size, and features. These species do not exist; they are known to be merely variant individuals of the general population. Possibly other chimpanzees stare at them, as we notice a man who is very tall or very red-haired."

Not all Professor Howells' points will meet with unqualified approval everywhere, but nevertheless this book, a mine of useful information, is well worth reading more than once.

R. GAYRE OF GAYRE.

EMERSON ON RACE AND HISTORY: AN EXAMINATION OF "ENGLISH TRAITS"

By Philip L. Nicoloff. Columbia University Press, 1961. Pp. 315. Price $6.00.

As a contribution to the history of racial thought and historical theory in the United States this volume is of considerable interest. A revision of a prize doctoral dissertation, the book is carefully written (if not systematically organized) and contains exhaustive documentation. Like most dissertations it delivers the impression of being "padded." Individual chapters, it would seem, could have been deleted (the chapters on "Two English Institutions" and "The Church" for example) without impairing the central thesis of the work. But this having been said the book treats the mature thought of Ralph Waldo Emerson with commendable objectivity and scholarly detail.

The mature Emerson emerges as a serious philosopher of history whose early "transcendental" idealism, with its emphasis on individual spirituality and possessed of the notion of the divine intercession in the casual order of things, gradually gave way to the naturalism of the nineteenth century until in *English Traits* the commitment is to the "iron logic" of geologic and biologic evolution (*cf.* pp. 26, 34f., 43f., 46ff., 59, 105ff., 117-130, 183, 213f., 226f., 234-240). Emerson was to accept "enthusiastically" the "racism" of his time (p. 118), with the assignation of special constitutional and racial traits which, if not permanent, are modified but slowly from age to age. As early as 1835 he had devoted a lecture to the subject of the "Permanent Traits of English National Genius" and in the more mature *English Traits* he was to consider specifically the constellation of psychic

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characteristics he identified with the "Saxon Race." He was convinced of the North European's special capacity as a creator of culture—and was equally convinced of the Negro, Indian and Irish deficiency in that respect (*cf.* pp. 120f.).

As other than a chronicle of Emerson's racial theories, the volume is an interesting supplement to the history of social thought in America. It documents the conflict which is rooted in the American cultural tradition —on the one hand a commitment to the doctrine of fundamental human equality and, on the other, a regard for the specially gifted, whether those gifted are considered as individuals, classes or races. The wedding of these two seemingly mutually jealous theses is the story of American intellectual (and political) life. While Emerson was convinced—probably through the influence of Samuel Morton (p. 108) and Josiah Nott (p. 129) —of Negro intellectual and creative inferiority, he was nonetheless an ardent abolitionist (*cf.* p. 123), and while a "protofascist" (*cf.* pp. 4, 246), he was a dedicated ethical idealist. The elements that constitute the American intellectual heritage were so mixed in him that he epitomizes its development through the nineteenth and early twentieth centuries. His intellectual life is an admonition to caution to those who are given to simplistic interpretations of the "origins" of "racism," the doctrine that biological races function, in some way, as prime causative factors in the history of mankind.

This volume is recommended to those interested in theory construction in the social sciences, and to those concerned with the objective assessment of the intellectual traditions of the United States of America.

A. J. G.

NAVAHO WITCHCRAFT

By Clyde Kluckhohn. Beacon Press, Boston, 1962. Pp. 254. Price $4.95.

Originally this work was published in 1944 as a monograph by the Harvard University Peabody Museum. About half of the present volume is devoted to notes, references and appendices, the latter containing the statements of the Navaho informants interviewed by Kluckhohn. A biographical obituary is also included. Considering the series from which the monograph was drawn, it is not surprising that the publishers have turned out a fascinating reprint. Even those with little interest in the particular topic will profit from the book. It typifies the systematic manner in which modern anthropologists gather and interpret data. For this reason a reading of the book would be instructive to students, and may serve as good indoctrination for field training. It cannot help but instil a sense of respect for careful observation and creative interpretation.

Kluckhohn was versed in several disciplines and brought many tools to analysis. His data are examined from the perspectives of history, psychoanalysis, sociology, personality dynamics, and culture theory. Such a salvo naturally scatters the target in little pieces over a wide area. Kluckhohn had the rare ability to reassemble the fragments into a meaningful whole. A serious limitation of functionalist anthropology is the uncertainty as to what fundamental framework defines or determines utility. Perhaps Kluckhohn was a great anthropologist because he was able to move from frame to frame without a slavish dedication to any single theoretical system.

Many problems are raised in this book. How much of Navaho witchcraft is due to Spanish influence? What effects have conquest and pacification had on the development of Navaho beliefs? What is the social rôle of witchcraft? Though perfect answers have not been found the speculation remains intriguing.

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THE PLATEAU TONGA OF NORTHERN RHODESIA: SOCIAL AND RELIGIOUS STUDIES

By Elizabeth Colson. Manchester University Press, Manchester, 1962. Pp. 237, 8 tables, 6 diagrams, 1 map. Price 32s 6d.

Professor Colson has brought together in this book seven essays, which have been published before in various journals, in order to produce a collected account of the Plateau Tonga on whom she is an authority.

These people differ apparently from most other peoples in Africa by lacking their orderly social structure and political arrangements. However, despite this lack of cohesive forces and any formal system of authority, they are kept together as a people by overlapping relationship systems.

The scope of the work covers such themes as ancestral spirits and social structure, clans and joking-relationships, rain-shrines, social control and vengeance, the role of cattle, residence and village stability, and modern political organisation. There is a bibliography and index, and the book is commended in a foreword by Professor Max Gluckman.

THE INCOME OF THE CHINESE GENTRY

By Chung-li Chang, with an introduction by Franz Michael. University of Washington Press, Seattle, 1962. Pp. 369, 41 tables. Price $7.75.

Dr Chung-li Chang has compiled this authoritative book from many historical sources including the work of Japanese and Western writers.

The use of the term *gentry* is not, perhaps, quite correct, as the Chinese élite class which is the subject of Dr Chang's study did not entirely correspond with the gentry of Western Europe, who were distinguished by the possession of coats of arms, and hereditary fiefs or lands, and who were *ancient*, particularly untitled, nobility. The possession of land amongst the Chinese "gentry" was only incidental to their status, as this class really derived its authority from the qualifying examinations which allowed them to teach and to perform certain duties—many of them lucrative—which were not open to non-graduates. They were not civil servants, but they had similar qualifications and as private citizens they performed many of the public duties which might otherwise have had to be carried out by such officials.

These two paragraphs from the Introduction by Franz Michael give a glimpse of the position and function of this class in Chinese society:

> In their work as officials and in their handling of affairs as local leaders in the provinces and districts, the gentry managed the most important aspects of the social and economic life of China. Not only their administrative work as officials but also their gentry services were undertaken in the public interest and with the authorization and consent of the government. These public services affected a vital section of the country's economy. In the agrarian economy of China the public works for irrigation and flood control were of foremost importance. The dykes, irrigation canals, and drainage systems represented large investments of capital and labor that contributed to the increase of agricultural production. A well-established system of canals and roads served the transport of commodities. The organization of trade and trade monopolies shaped the form of commercial development in China. The official and charity granaries, maintained to alleviate famines in times of shortage, affected the distribution and price level of grain. The investment of public funds in private pawnshops was an important aspect of the credit system. All these matters were under the control of the officials and gentry.

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The gentry did not only exercise the controlling function in the economy. They also played their part in that area of it that was left to individual enterprise. In an agrarian economy in which private ownership of land was recognized, land was still the most common form of investment. Many—though not all—of the gentry were landowners. Other possibilities of individual economic activity existed in the fields of trade, credit, and banking. Members of the gentry were also active in such economic pursuits, but it must be remembered that in imperial Chinese society these pursuits could not be carried out in the same realm of freedom as in modern Western society. The gentry themselves, both when serving as officials and when serving in their gentry capacity in their home areas, exercised a decisive control over these activities. Their own participation in them was therefore of a privileged character. Being gentry, they had the power and influence to avoid some of the very restrictions and burdens which they had imposed upon commoners carrying on these same pursuits. Since the gentry were in a controlling position in the society and the economy, their activities in the controlled area of individual enterprise were not subject to the same type of controls and pressures as were those of commoners. As landowners, for example, they enjoyed special tax exemptions and were backed by the government in the collection of their rents. In some business enterprises the gentry enjoyed monopoly rights, and in all their business activities the gentry were greatly favored by their special position in relation to the government. Gentry income from agriculture and commerce was therefore privileged income, depending in part not on the enterprise itself but on gentry status.

There are some parallels between the Chinese gentry and the modern English conception. For instance, if the son of a poor Chinese agriculturalist managed to get the education necessary to pass the examinations, he became a member of the "gentry" and then accumulated lands and wealth. The resemblance to the English "public" school system is obvious. Once a man belonged to the "gentry" he could use his money to buy office. It was always considered to be profitable to sell family lands in order to purchase office.

The Chinese "gentry" tended to become hereditary because educated office-holders were often succeeded by their sons who had achieved similar educational status. In this respect they resembled European gentry. Thus, the Chinese "gentry" would appear to have been an élite whose position was based upon intelligence.

An interesting aspect of the system was that the "gentry" often left money to their clans to purchase clan lands, thereby increasing the property of those clans which had produced the intelligent people who had qualified to become "gentry" and office-holders.

On page 24 we find this example of the relationship of the "gentry" to the clans:

> The Yüan clan of Wo-yang, Anhwei, had no gentry member in the first half of the nineteenth century. Yüan Ta-hua was the first to enter gentry ranks by becoming a *sheng-yüan* (government student). His grandfather, father, and two uncles cultivated their own farms, and were described as poor. Through his service in the army and in the river-works project, he was recommended to become an educational official. However, through the recommendation of Li Hung-chang, also a native of Anhwei, he was appointed to manage the gold mines at Mo-ho, Heilungkiang, between 1889 and 1895. During these years he first purchased the rank of prefect, later was promoted to be circuit intendant because of merit in his administration of the mines, and finally was on the point of being transferred to the post of acting governor of Shantung when he retired because of an argument with

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the board about the accounts of the mines. After the six years of service in the mines he came home, where he spent 5,000 taels in the construction of a clan temple, contributed to the compilation of the clan genealogy, and deposited 1,000 taels in a pawnshop for use in clan sacrificial ceremonies.

The Chinese clan system appears to have been much closer to that of the Scottish clan—or the Irish sept—than to the clan as generally understood by anthropologists—for so many of whom a clan is an exogamous breeding group, often based on a matrilineal system. In any case the word *clan* comes from Gaelic and means a sub-tribe or big family, based on a patriarchal system and having no particular regulations about endogamy or exogamy. In the Chinese clan, as in the Scottish, there were ordinary or plebian members and also noble or gentle members, the latter being charged with special functions. Thus, on page 58, we read: ". . . a small number of gentry members rendered their services to their own clans. As the agents of income redistribution within the clan, they were overseers of the transfer of part of the income of well-to-do clan members to the needy clan members. Their field of management included clan temples, clan sacrificial land, clan tomb land, clan welfare land, and the compilation of clan genealogies."

This most exhaustive study of a little known aspect of traditional Chinese social organization is highly to be commended.

EVOLUTION AND HOMINISATION

Edited by Gottfried Kurth. Gustav Fischer Verlag, Stuttgart, 1962. Pp. 228. Price DM 48.50.

This work contains eighteen chapters written by seventeen authors, nine in English and nine in German. These contributions are in honour of Professor Gerhard Heberer on his sixtieth birthday, and a list of his most important publications is included. The authors, who cover a wide field of researches on the "hominisation" of man, are mostly well known anthropologists and palaeontologists, each concerned with a different aspect in the evolution of early man and higher animals. In the space available it will be possible only to touch upon a few of the questions involved.

The whole constitutes a notable study of early man and his tools, including the Australopithecines. Every active worker on man's evolution will wish to read many parts of this work, but unfortunately the price is high.

Simpson begins with a highly speculative treatment of organic evolution in its cosmic aspects, followed by Mayr on the paradox of chance or plan. The Bergmann rule, that warm-blooded animals are generally larger in colder climates, and Allen's related rule, that they have smaller extremities, are ably dealt with by Röhrs, with many examples. He refers to the many giant animals in the Pleistocene and analyzes the size and weight relationships by means of graphs.

In a discussion of Simpson's not very satisfactory term, quantum evolution, Dobzhansky emphasises the importance of gene mutations and the way in which a change in the direction of selection may introduce a period of very rapid evolution, culture also serving as an accelerator.

Several chapters are devoted to the Australopithecines of South Africa and their relationships with the Pithecanthropines of Java. In a valuable discussion, mainly from the palaeontological point of view, Kurtén includes the Villafranchian in the earliest Pleistocene (as now agreed upon). He regards these two fossil groups as post-Villafranchian, the oldest from Java being fossil groups about as old as the earliest Australopithecines. After discussing the stratigraphy in Java he concludes that the South African

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Paranthropus and the Javan *Pithecanthropus* are roughly of the same age, from which it follows that the Australopithecines, so far as known, cannot be directly ancestral to the Java hominids. Their common ancestry would then be found in earlier unspecialised Australopithecines at present undiscovered.

In a sagacious discussion of this group from a wide point of view, Robinson finds two genera: *Paranthropus*, a vegetarian genus including *Meganthropus* from Java and *Zinjanthropus* from East Africa, contemporary with early hominines, and *Australopithecus*, known from South and East Africa but not from the Far East, which, with increasing dessication and reduction of forests, found it necessary to adopt a carnivorous diet. This is accompanied by important differences in the dentition. The origin of the erect posture is discussed in detail, with special reference to the change involved in the functioning of the *gluteus maximus* muscle.

In a discussion of the earliest tool-makers, Oakley shows how the subject bristles with questions until more evidence is available. His present picture is that when the Australopithecinae began killing or scavenging the larger animals, they must have used stone tools such as the pebble-tools in Oldwai Gorge, which occur in abundance with *Zinjanthropus* remains of Villafranchian age found by the potassium-argon method to be over a million years old. This tradition spread to the Mediterranean littoral and South-West Asia. Dart, who enlarged our conceptions of tool-users by describing the early uses to which bones could be put, adds further evidence of bone before stone.

Tobias discusses many early human skulls in Africa, including Kanam, Kanjera, Broken Hill, Hopefield and Florisbad. The Middle Pleistocene is represented by von Koenigswald, Hooijer and Kurth to make a book rich in material and views.

R. R. G.

WEST INDIAN FAMILY STRUCTURE

By M. G. Smith. University of Washington Press, Seattle, 1962. Pp. 311, many tables and diagrams. Price $6.00.

This is a very careful investigation of West Indian family structure by Professor M. G. Smith, formerly on the staff of the University College of the West Indies and now at the University of California.

It is clear that West Indian social and family structure is exceedingly complex, ranging from the type of household dominated by the man to that under the control of the woman—both patrilineal and matrilineal societies are involved. We gather that one result of the chaos of varying systems is a much stronger tendency to promiscuity than would otherwise be the case. The writer refers to the fact that in Kingston and Grenville "the instability and formlessness of mating organization permits and encourages the promiscuity of single adults living in their own homes. This in turn increases the breakdown rates of domestic unions, legal or other" (p. 255). Another aspect of this kind of society is its exceptionally high illegitimacy rate. Whole groups appear to be entirely illegitimate (p. 137); in other groups we get figures such as 57.2 per cent and 82.2 per cent as illegitimate (pp. 138-9).

This background explains the well known fact that West Indian Negroes settling in White societies appear to the culture into which they have intruded to be quite irresponsible in their sexual relationships. The author compares the state of affairs he finds in the West Indies with conditions among such tribes as the Hausa of Nigeria—where he observes that illegitimacy is virtually unknown. Professor Smith attributes the chaotic condition of mating in the West Indies to slavery (pp. 260-1), which did not recognise marriage systems.

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TIME OFF TO DIG: ARCHAEOLOGY AND ADVENTURE IN REMOTE AFGHANISTAN

By Sylvia Matheson, with a foreword by Sir Mortimer Wheeler. Odhams Press, London, 1961. Pp. 286, 38 plates. Price 25s.

The author, who is not a professional archaeologist, was invited by a French archaeologist to join him in archaeological work in Afghanistan. As a consequence she spent two seasons working at Mundigak, a lonely prehistoric site, where her experiences enabled her to produce this book which is an account not merely of her archaeological detective work but of her contacts with the local tribesmen, and of the country. As Sir Mortimer Wheeler aptly says in his foreword: "This is a lively account of an archaeological excavation in a remote quarter of Afghanistan through the eyes of an enthusiastic amateur. In a sense it is inverted archaeology. All that the professional archaeologist ignores in this record is here chronicled with shameless gusto." It is in fact a readable, interesting account of the author's stay in this remote part of Afghanistan, from which the reader will not only derive enjoyment, but also much interest in the people and the life she met with during her two seasons of excavations.

HUMAN RACES

By Stanley M. Garn. Charles C. Thomas, Springfield, 1961. Pp. 137. Price $6.00.

This little book will provide small comfort to the writers of popular books who describe race as a myth. Garn defines race broadly: "A race in man, as in any living form, is a *population,* a population of men, women and children, of fathers, mothers and grandparents. Members of such a breeding population share a common history, and a common locale. They have been exposed to common dangers, and they are the product of a common environment. For these reasons, and especially with advancing time, members of a race have a common genetic heritage." Garn's taxonomy is interesting. Races are viewed as sub-groups of a common species, *homo sapiens,* and are classified as geographical races, local races, and micro-races. The first is the largest category: Europeans, Africans and Asiatics are examples. Within each geographical race are local races: for example, Bushmen or Pygmies. North-west Europeans, Alpines and Mediterraneans are also local races. Garn writes (p. 18): "It is the local race that we view and measure somewhat more easily when the numbers are small, whereas the geographical race represents more of an abstraction. The population as a unit-of-study is identical with the local race, and becomes more difficult to investigate as it becomes less easy to delineate." Micro-races are still harder to define and are really somewhat loose sub-groupings under the caption of local races. The people of Oslo and Naples, says Garn, have distinctive characteristics owing to local genetic selection.

All of these groupings result in several hundred "races." There is little to argue about here as almost everyone can find a race or several races for himself. To the reviewer, who is a "lumper" rather than a "splitter," several broad categories seem more logical. Under each main classification can be placed the various breeds or varieties; these often differ very slightly.

In chapters three and four, Garn gives a succinct and to the reviewer illuminating account of racial differences in anatomy, biochemistry, serology, propensity for disease and ability to adapt to climate. Garn writes (p. 36): "To say that 'race is only skin deep,' a statement notably but inaccurately repeated in many text-books, is patently naive in the

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extreme." Genetic drift is discussed in chapter eight. Race mixture (chapter nine) is said to be sometimes advantageous and sometimes disadvantageous.

Chapter ten deals with racial differences in intelligence and temperament. Here, in the reviewer's opinion, Garn bogs down a bit owing perhaps to his unfamiliarity with psychological measurement. As often happens in a controversial field, a writer will take an intermediate view so as to offend no one. Garn writes (p. 114): "A very reasonable guess is that races are comparable in the sum and total of what we call 'intelligence,' but differ in many interesting details." The interesting details are larger than Garn implies; and his guess is exactly that. Chapter eleven is a review and summary of the major geographical races.

Except for chapter ten, Garn's book is a contribution to the subject. Not the least of its virtues is its compactness and brevity.

HENRY E. GARRETT.

EVERYDAY LIFE IN ANCIENT ROME

By F. R. Cowell. B. T. Batsford, London, 1961. Pp. 208, 85 figures. Price 18s.

This is the work of an established classical scholar who has set out to describe in a readable manner how the Romans lived. Their slave economy, even including details of the prices paid for them, is explained, as are also, for instance, the development of the status of women and the introduction of the dowry system, the religious principles of Roman life, and their duodecimal coinage. The religious system of the Roman was, of course, deeply rooted in the Aryan tradition, and went back to a period before the growth of priesthood when the head of the family was the patriarchal chief (or king) and priest.

Reading this book will give an intimate knowledge of Roman life, and thus provide useful background knowledge for an understanding of the Roman people.

A HISTORY OF EDUCATION IN INDIA AND PAKISTAN

By the Reverend F. E. Keay. Oxford University Press, Calcutta, 1959. Pp. 228. Price Rs. 3.75.

Dr Keay is a foremost authority on Indian education, and it is good to see that he has brought out a third edition of his work. As a missionary for a large part of his life in India, he has closely worked with the Indian people. No mere educational technician, the author is someone who knows the Indian people thoroughly.

For readers of THE MANKIND QUARTERLY the book will be of greatest interest from the point of view of its earlier chapters, which deal with the early beginnings of Brahmanic education, its development and its special features, and Buddhist education, Muslim education, and so forth, which give a very clear account of the development of thought in these fields from the earliest Vedic times. Dr Keay, in common with many non-ethnological specialists, uses the term "race" in its common and non-scientific sense—but this can be forgiven in one whose book is so invaluable a guide to Indian educational development, and which, in the course of its exposition, forms a work of no small interest to the anthropologist. His account of the early Aryans, their religious concepts, and the development of caste, is particularly valuable. Indian education cannot be understood except in the context of the ethnological divisions and racial history of its peoples, and it is in the light of this context that Dr Keay ably expounds his subject.

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EAST AFRICAN REBELS: A STUDY OF SOME INDEPENDENT CHURCHES

By F. B. Welbourn. S.C.M. Press, London, 1961. Pp. 258, 3 maps. Price 21s.

This book is written by the Warden of Mitchell Hall, Makerere College, University College of East Africa. He takes the view that Christianity seems likely to be the religion of East Africa, and then poses the question: What kind of Christianity will this be? Clearly, so the writer concludes, it will not be a religion dominated by Western Missionaries—and I think everyone can agree with him on that. He studies the "independent" churches, particularly of Uganda and Kenya, and shows that these "independents" are a curious collection of some elements of farce, with Mau Mau always in the background.

In view of the considerable Moslem penetration in Nigeria and elsewhere, one may wonder whether in fact Christianity, in any form, is going to be the religion of Africa in the long run—but only time will show that. It is not likely to be a Christianity very similar to that evolved by the Europeans for their own racial temperament and cultural tradition, as most anthropologists would readily agree.

The main theme of the book is a discussion of the tendency and wish of the African Christians to become independent of the organisations of the European Christian Churches which established them in the first place, and of the tendency, marked in some quarters, towards Churches based on principles which are the antithesis of those that are episcopalian. The dangers inherent in the arising African forms of Churches are discussed at length, and sympathetically. This is a useful account of Christianity in Africa today, although it does not deal particularly with the additional phenomenon already observed to be occurring: the complete transmutation of Christianity into what is virtually another form of religion altogether, and which transformation is probably due to the need for something closer to inherent African temperament than the more formal Christianity received from Europe. However, its discussion of African tendencies and tensions within the Churches of Africa certainly would lead on to this further study in due course.

IN THE KIRGHIZ STEPPES

By J. W. Wardell. The Galley Press, London, 1961. Pp. 190, 47 plates, 4 maps. Price 5s.

This book concerns the life of the author from 1914 to 1919 when he worked in the steppelands of Kazakhstan, in Southern Siberia, where he was engaged in copper mining for the Imperial Russian Government, 550 miles distant from the nearest railway station. The region is so distant that it was and still is largely unknown to most Russians. At the time the author writes about the British mining community in these remote regions were working the mines first for the Government and then for the White Armies, until they had to escape to the east, as the tide of the Red Armies swept eastwards.

The book is not only extremely interesting because it gives a first hand account of the life of foreigners in remote parts of oriental Russia, but also for its descriptions of the Kazakh tribesmen, the descendants of Genghis Khan. The Kirghiz-Kazakhs are a nomadic Turko-Mongolian people of the Turanian Turkish or Western Tatar branch. As the author explains the Kirghiz, a Mongolian or Tatar people, migrated to the Kirghiz Steppes in the tenth century A.D., and they were absorbed into the Golden Horde of Batu Khan, the grandson of Genghiz Khan, in the thirteenth

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century. They settled in the Kirghiz Steppe, and here the Kazakhs (whose name means "rider"), who formed a part of the Golden Horde, found them, absorbed a part of them, and drove the rest into Kirghizia. The term Kazakh is synonymous with Cossack. While the Kirghiz were Shamanists, believing in good and evil spirits, as was common among large sections of the Mongoloids, the Kazakhs were Sunnite Moslems. However, at the time the author speaks of—the outbreak of the Russian Revolution—the Kirghiz-Kazak amalgam was still largely Shamanist below a Moslem veneer. The present population (which may be called Kazakh, since they form the dominant element) number about five million, of whom one million is in Sinkiang, China. From the author's description of them they appear to be more Caucasoid than Mongoloid in many instances. It is a common misconception to imagine Central Asia as purely Mongoloid. There is every reason to believe that the former inhabitants of large areas were long skulled, and even within historic times the Huns, for instance, have been described as the White Huns to distinguish them from the Yellow Mongoloids. Indeed, the true Mongoloids are only reached further southwards in Tibet, and in China, and eastwards in Manchuria, while in between those lands and Russia proper is a region of transition between the Mongoloid and Caucasoid stocks.

The author's description of his escape, and that of his colleagues and their families, from these lands of the Kazakhs in 1919 is interesting and gives a glimpse of the crumbling of a former Russian power, more civilised, and less troublesome to the world than that which, born in blood, has succeeded it.

HISTORICAL GEOLOGY

By Carl O. Dunbar. John Wiley and Sons, London and New York, 1960. Pp. 500, 406 figures. Price 64s.

This is essentially an account of the earth's history, starting with its cosmic beginnings, and leading on to the evolution of life, the story of the mammals, and finally the arrival of man. In this new edition new discoveries in vertebrate and human palaeontology are dealt with as well as new ideas in geochronology. Many of the illustrations in this edition are new, and so the book is not merely a reprint with only minor changes of the earlier editions. The part dealing with Man starts at chapter 20, and covers the coming of Man, his artifacts, cultures, and fossil record. There is a useful table showing the correlation between the American and European Ice Age sequences, fossil men, and the Eurasica cultures at each horizon. Neanderthal Man, the Cro-Magnons, down to Neolithic Man, are dealt with, including a short account of early Man in North America. The book is useful reading as a background, from the geological point of view, to man's emergence and development.

THE BUSINESS OF MANAGEMENT

By Roger Falk. Penguin Books, 1961. Pp. 251. Price 3s 6d.

Although the main subject of this book is a long way from anthropology, it has an interesting chapter on family firms, in which it deals in detail with that of Wedgwood, from which family Charles Darwin, the late Ralph Vaughan Williams, the composer, and a host of other distinguished people are descended. It is interesting to note that the first Josiah Wedgwood who founded this firm married his cousin, and the outstanding ability of this line may well be due to the superb genetic inheritance passed on by this pair.

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A HANDBOOK OF ANTHROPOMETRY

By M. F. Ashley Montagu. Charles C. Thomas, Springfield, Illinois: Blackwell Scientific Publications, Oxford, 1960. Pp. 186, 30 figures, 22 tables. Price 40s.

The contents of this book include the headings of "A Practical Synopsis of Methods of Measurement in Physical Anthropology" and "The Measurement of Body Composition," as well as many other topics, too numerous to mention here in full, amongst which are the following sections: "Some Current Anthropological Periodicals Either Wholly or in Part Devoted to Physical Anthropology," "Works on Archaeology," "Film-making for Field Workers and Others," and "Radiocarbon Dating Services." Towards the end there is a section on gene and genotype equilibria, and finally there comes "'Ethnic Group' and 'Race'," and "The UNESCO Statements on Race."

We have in this book of nearly two hundred pages quite a competent exposition of the techniques required by students of physical anthropology.

Towards the end, however, it suddenly plunges away from being a text book on physical anthropology, into the field of ethnology, a cognate but quite different subject, to deal with ethnic group and race—within quotation marks—and to make an impassioned plea for the discontinuance of the use of the term *race* because there is no such thing as the kind of race in which the layman believes.

On the basis of this plea we would have to abolish practically all technical terms in science, medicine, theology or philosophy which the technical man or scholar shares in common with the layman. Furthermore, no sooner had we proscribed the word than another would take its place, and so on *ad infinitum* would word after word have to be proscribed until nothing but a meaningless jargon of no literary or scientific content were left. We suggest that the layman is not the half-wit that Professor Montagu infers. He does know that there are fundamentally different stocks, and he knows that he recognises them when he sees them. Moreover, it is simply not true that these stocks are as impermanent as the writer tries to infer. We have had Negroids, Caucasoids and Mongoloids with us from the dawn of history and before, and they are still with us. Through the effect of geographical environment and other selective factors, even when crossings occur, there is a by no means unimportant sorting out process at work in many instances. This goes far to offset the argument that genetically races are fluid or impermanent entities. Races are only impermanent in the sense that as mutations occur the genetic content changes as a consequence, but this does not mean that these changes all flow towards each other to form a common type. Where hybridisation has occurred, selective factors operate to eliminate rather than to maintain a polymorphic character in the population. In fact, where a *balanced* polymorphism does occur (as in the case of the sickle cells, because malaria takes a toll of the homozygous and favours the heterozygous) this is only a temporary condition—but it does not suit the racial-egalitarian schools which dominate anthropology today to mention this transient state. When the ethnic group which has this particular *balanced* polymorphic condition migrates to a new environment (for instance, where malaria does not exist) or when the environment changes (as when malaria becomes a thing of the past in the group's immediate environment, which has often happened) then the maintenance of a *balanced* polymorphic condition ends. As soon as that happens the hybrid is no longer favoured and the other factors of natural selection come into play, aided by assortative mating and all the weight of the inherited "social" heredity favouring one type or another (on class, physical or even linguistic grounds). For a time some of these may be so mutually opposed

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that a haphazard tendency to balanced polymorphism continues, but sooner or later a condition arises in which the trends flow mainly in one direction, thus favouring one stock and its genes against the other, and hybridity goes under.

There is no evidence at all that the existence of the much praised *balanced* polymorphism, on which such great hopes are placed by the *a-racists,* proves that there is or can be a condition of permanent or nearly permanent hybridity in any population, so far as the majority of the racial characters are concerned, most of which are subject to some form of selection or another. If balanced polymorphism were a normal and permanent condition in the evolution of humanity then the great racial stocks would never have emerged at all. The reason why we hear so much of balanced polymorphism today is that it is one of the few items from genetics which (if by exaggerating its importance it can be made to appear to be a normal and widespread condition in man both now and formerly in his evolution) could do something to establish *a-racism* and the concomitant pseudo-philosophical and political doctrines to which its exponents usually adhere.

In the course of this argument against "race" the writer cites Huxley and Haddon as having repudiated the term in 1936. But the work cited—*We Europeans*—was a piece of clearly political, and so to that degree pseudo-scientific, writing, as many of its statements are frankly ridiculous and could not stand the scrutiny of any intense ethnological investigation. It was as much motivated by anti-Hitlerism as works being published at that time in Germany were influenced by Nazism. Science is not established by the injection of political motives into it, either as in 1936, or as now by dragging in politically "slanted" chapters into a book on physical anthropology. We might add that we have heard that Haddon, who was a competent ethnologist (race is fundamentally a question for the ethnologist rather than for the physical or the social anthropologist), lived to regret having been involved in the production of that book.

The writer of any allegedly scientific book who finds it necessary to "preach" an ethic through its pages is clearly motivated by apologetics, and so his book cannot be a reliable scientific guide. Since the author has done just that in parts of this book, the value of the rest of the book is tarnished. The book requires to be re-written; these unscientific angles must be removed from it.

There is a need for a succinct account of the subjects dealt with in the brief and summarised manner of the first one hundred or so pages of this work—but without the apparently politically motivated homilies to which the reader is subjected in the latter part of the book.

R. GAYRE OF GAYRE AND NIGG.

EVERYMAN'S CLASSICAL ATLAS

By J. Oliver Thomson. J. M. Dent and Sons, London: E .P. Dutton and Company, New York, 1961. Pp. 195, 56 maps, 29 plates. Price 18s.

This new edition, edited by Professor J. O. Thomson who is an authority on the geography of the classical world, with supporting maps by Bartholomews of Edinburgh, provides a first class introduction not merely to the places which were comprehended within the world of those times, but also to their peoples' ideas of geography, and their knowledge of other countries through exploration. There is here a considerable amount of accurately laid out material not easily found elsewhere. In this book we find information on the gradually developing ideas of the ancients until, by the time of Plato, it was being realised that the earth was not flat but a globe—

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knowledge which was later to recede. The deep incursion into India and a knowledge of its geography, as a result of Alexander's invasion, and the later sailings direct from Egypt to India in Roman times, are useful reminders of the large scale movements of large groups of people which were occurring in the first millennium B.C., and at the beginning of our own era, which we are inclined to overlook. Professor Thomson points to the fact that even on the eastern side of India, close to Pondicherry, an Indo-Roman trading station has been discovered, where quite early Italian pottery has come to light. There are accounts of the first century A.D. which not only describe India but mention Thina (China), from whence silk came. It is, therefore, not surprising that gold medallions of the Antonines have been found in Cochin-China. But earlier than this, about 600 B.C., King Necho, having failed to cut a canal between the Red Sea and the Egyptian Delta, sent out his Phoenician seamen to round Africa by sailing down the east coast, which task they accomplished, although later Herodotus disbelieved them because they stated that while rounding Africa the sun was on their right hand—as it indeed was, since they were south of the equator.

Professor Thomson has produced not only an interesting, highly readable and accurate account, but also an atlas with a good index and clear maps.

NAWOK ! : THE NEW ZEALAND EXPEDITION TO NEW GUINEA'S HIGHEST MOUNTAINS

By Philip Temple. J. M. Dent and Sons, London, 1962. Pp. 189, coloured frontispiece, 21 plates, 4 maps. Price 30s.

This does not pretend to be an anthropological work. It is a descriptive account of a mountaineering expedition in what was Dutch New Guinea before it became West Irian. For that reason alone it would be interesting since it belongs to the period immediately before the transfer of power.

However, the book has very decided anthropological interest, as it contains many references to the native population, and has some excellent photographs which are of more than singular interest. The racially mixed nature of these peoples (as is to be expected with their compound of Australoid and Negroid, intrusive Malayan bringing with it some Mongoloid, and even some Caucasoid elements remotely entering into the admixtures) was noticed by the author, who mentions that among the Danis, who acted as carriers for their expedition, the "facial features were as diverse as any European race" (p. 27). However, this statement has to be kept within its proper perspective. When living with any native people one soon notices the variations of type, but when seeing them as strangers the uniformity of type is what is most observable. The shepherd can recognise each one of his sheep by their faces alone, but for most of us they all appear to be alike, and from the point of view of classification our insistence on their uniformity is sounder than the shepherd's insistence on their differences. The fact of the matter is that these people of New Guinea are basically Australoid-Negroid in type, with light influences of other strains here and there—which, because of the hostile environment, are probably in the process of being bred out.

Reading this or any other book on New Guinea will convince any impartial reader that these people have no relationship in race, language, culture or way life to, and have no community of interest with, the Indonesians, whose recent imperialistic demands have been sanctified by the United Nations—as a consequence of which the orderly Dutch arrangements for the ultimate self-determination of these native peoples have been brought to a sad end. A more monstrous ethnological injustice is hard to find.

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Despite the penetration of Malayan culture to the coasts of New Guinea over a long period of time, these native tribes have never advanced beyond the stone age—and they had no clothing of any kind. The author says that this is due to the fact that they have no fibres, wool, or animals with suitable skins. It is doubtful if this is entirely true, since there is bark from which they make their string-like bags and hair-nets. The only article of clothing worn by the men in the interior, even in the Christian communities, is the *kepewak*, or gourd penis-sheath. The author also notes that they appear to have made very little or no progress towards natural artistic development. This, at any rate, can be laid at the door of their hostile environment.

The story of this journey through unexplored jungle and mountain regions in a remote part of the world makes pleasant and interesting reading.

SCOTLAND'S SCIENTIFIC HERITAGE

By A. G. Clement and Robert H. S. Robertson. Oliver and Boyd, Edinburgh, 1961. Pp. 151, 6 figures, 5 tables. Price 18s.

No enquiry bearing upon the social, economic and demographic situation in Scotland could be more timely than that recently produced by A. G. Clement and R. H. S. Robertson under the title *Scotland's Scientific Heritage*. It comes at a time when each succeeding Government enquiry into Scotland's future becomes the more sterile through the studious disregard of the human element. The recent Toothill Report on Scotland's economic situation shows this fallacy in the clearest light. Though the Toothill Commission dived deeper and came up muddier than any previous company of this kind, it failed completely to consider the mentality, intelligence, dynamism or inventiveness of the Scots people, despite the fact that it is these very qualities which are the well-springs of economic systems, industrial enterprise and wealth. The study of economic phenomena is but the study of effects—the effects of certain levels of human intellect and will applied to natural surroundings. Such a study could only tell us what we already knew—that Scottish scientific and industrial achievement is static. The means of betterment lie in a truer understanding of the nature of the human beings creating and operating this economic system. Such an understanding is opened to us in this book, and until it and many other kindred studies are made available to our policy makers, Scottish social and economic policy will continue to be clogged by an antiquated and deterministic thought quite divorced by its nature from any initiative and direction.

The burden of the study is, as the title suggests, a consideration of Scotland's contribution to the technical and scientific advances of European civilisation. The writers have exercised extreme care in their handling of a mass of biographical detail, and their controls on whom they have judged Scots have been assiduous, the criterion being one of inheritance rather than denizenship.

The conclusions from their historical analysis show that Scotland was slow to contribute to the scientific genius of Europe, but that by the late eighteenth century when the Industrial Revolution was well afoot Scotland's output of men of technical and scientific genius was hardly surpassed by any other European country. In some technical processes the Scots seem to have had almost a monopoly of inventiveness, as in the development of the marine engine, and indeed where ever practice and application figure largely in a process, Scottish talent is conspicuous. Speculative science has, on this account, never been a strong feature of the Scottish national intellect. Much the same con-

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clusion can be seen in the excellent study "Ethnic and National Characteristics of the U.S. Elite," by Nathaniel Weyl, published some time ago in THE MANKIND QUARTERLY (Vol. I, No. 4, April 1961, pp. 242-247).

The prognosis of this study is frankly pessimistic. Since Scotland at present produces twenty per cent of the entire British output of highly trained technicians and scientists, and with only three per cent of the British total of high grade posts open in Scotland to such formidably educated people, there is a serious annual loss of talent from Scotland. The enormous financial loss involved in training scientists for other countries is bad enough, but infinitely more tragic is the dysgenic effect of this emigration of vigorous and intelligent minds.

The authors of this exceptional and scholarly work are scientists, and for this reason have no particular nostrum to peddle. The intelligent layman, however, cannot but bend his mind, after reading this work, to some consideration of what methods may be permitted not only to halt the talent loss of scientific genius from Scotland but also to encourage the increase of family size of those classes in the community which are shown, traditionally and at the present day, to be bearers of persons of scientific and technical gifts.

A. H.

ANIMALS BEFORE ADAM

By W. E. Swinton, with drawings by Neave Parker. Phoenix House, London, 1961. Pp. 60, 30 plates. Price 12s 6d.

Dr W. E. Swinton is Head of the Life Sciences Division of the Royal Ontario Museum, Toronto, and was formerly in the Palaeontological Department of the British Museum.

Much of the subject matter of this book precedes man's coming, but one point in particular may be regarded as relevant to his evolution. This is the adaptation of the elephant and rhinoceros to a northern, arctic, environment by developing long hair—the woolly mammoth and the woolly rhinoceros. The development of greater hirsuteness in the Caucasoids may be considered to be a similar adaptation to a cold environment, although it is one which has not been shared by the other northern stock, the Mongoloids.

This short book, with its interesting drawings by Neave Parker, makes good background reading on a subject which should concern anthropologists and laymen alike.

THE VIKINGS

By Holger Arbman. Translated from the Swedish and edited with an introduction by Alan L. Binns. Thames and Hudson, London, 1961. Pp. 212, 67 plates, 41 figures. Price 30s.

This book, published in the Ancient Peoples and Places series, is a survey of the Vikings from historical and archaeological material. Professor Arbman's theme is that the expansion of the Vikings was due to economic causes. Technological prowess—the ability to build and navigate seaworthy ships—and the foresight with which they planned their hazardous ventures were material factors in the success of this Scandinavian expansion.

The book deals with their background in the Scandinavian lands, their colonisation of the British Isles, Iceland and Greenland, and their penetration into Russia. There is also a short but very interesting account of what is known of the Viking expeditions to America.

Written by an expert on Viking art and archaeology, this interesting and authoritative book has an excellent introduction by its translator and editor Mr Alan L. Binns, Lecturer in Anglo-Saxon Studies at Hull University.

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EVERYMAN'S DICTIONARY OF NON-CLASSICAL MYTHOLOGY

By Egerton Sykes. J. M. Dent and Sons, London: E. P. Dutton and Company, New York, 1961. Pp. 280, 16 plates. Price 18s.

In this invaluable book, published in the Everyman's Reference Library series, the reader will find concise, useful accounts of subjects as varied as Inca Creation Legends; Indra, the Vedic god of battle and rain, a fair-haired warrior of the Nordic type who was later to be ousted by the Brahmans in favour of Vishnu; or Ishtar, the Babylonian goddess of fertility—to mention just three from the same chapter.

The book is so comprehensive and based on such sound scholarship that it cannot be spoken of too highly. Kept ready at hand, this book will solve many problems and point the way to many further investigations.

HEREDITARY GENIUS

By Francis Galton. Collins Fontana Library, 1962. Pp. 446. Price 8s 6d.

Professor C. D. Darlington in his Introduction to this reprint of the 1892 edition of *Hereditary Genius* first published in 1869 writes:

> The publication of Darwin's *Origin of Species* was in itself a revolutionary event. But it led to a series of secondary events which are still shaking up our ideas today. The most far-reaching of these was due to the work of Francis Galton, his younger cousin. The idea of the evolution of man by processes which left out providence and excluded design had come as a shock to most people. But for Galton it was a shock of relief. It cleared his mind of a nightmare of superstition. It left him free to ask the question about man which had long been troubling him.
>
> His immediate conclusions are clear. First, individuals and families differ in their abilities. Secondly, they differ in a way that can be explained on the common and popular assumption that relatives have in common something determining their character which we call heredity. Thirdly, the amount of this common heredity varies in proportion to closeness of descent.

It was this book which converted Darwin to the belief that human intelligence is hereditary.

The main part of the book provides records of families of judges, statesmen, peers, commanders, literary men, men of science, poets, musicians, painters, divines, senior classics at Cambridge, oarsmen and wrestlers. It would be extraordinarily interesting to bring these tables up to date.

It is in this famous book that we read of the comparative infertility of heiresses (p. 178), of very able youths being almost independent of ordinary school education (p. 82), of the effects of celibacy, emigration, late marriage and nomadic habit in chapters on the comparative worth of different races (pp. 392-404) and of influences that affect the natural ability of nations (pp. 404-415). The latter ends with the words "The best form of civilisation in respect to the improvement of the race, would be one in which society was not costly; where incomes were chiefly derived from professional sources, and not much through inheritance; where every lad had a chance of showing his abilities and, if highly gifted, was enabled to achieve a first-class education and entrance into professional life, by the liberal help of the exhibitions and scholarships which he had gained in his early youth; where marriage was held in as high honour as in ancient Jewish times; where the pride of race was encouraged (of course I do not refer to the

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nonsensical sentiment of the present day, that goes under that name; where the weak could find a welcome and a refuge in celibate monasteries or sisterhoods, and lastly, where the better sort of emigrants and refugees from other lands were invited and welcomed, and their descendants naturalised."

ROBERT H. S. ROBERTSON.

THE ECOLOGY OF THE GWEMBE TONGA

By Thayer Scudder. Manchester University Press, Manchester, 1962. Pp. 274, 19 figures, 6 plates, 1 folding map. Price 37s 6d.

As is well known the building of the Kariba Dam has involved flooding a large area with consequent enormous changes for the fauna and human beings of the region. These latter were the Gwembe Tonga, who had to be resettled by mid-1959.

This book is a companion to *The Social Organization of the Gwembe Tonga* by Professor Elizabeth Colson. Professor Scudder gives a description of the climate, vegetation, fauna and the general physical environment of the Valley Tonga. Following on from this he deals with land utilisation, land tenure, practices in cultivation, agricultural cycle—clearing and burning, planting, weeding, transplanting, crop protection and harvesting—and so on. The religious aspects of the agricultural cycle are adequately dealt with, as are population and settlement patterns of these people, and the problems of famine in the Gwembe Valley. There are two appendices dealing respectively with the plants used by the Valley Tonga, and the cereal acreage cultivated by Mazulu residents.

This book provides a most thorough description of the environment of the Valley Tonga.

THE DAWN AND TWILIGHT OF ZOROASTRIANISM

By R. C. Zaehner. Weidenfeld and Nicolson, London, 1961. Pp. 371, 45 plates. Price 50s.

R. C. Zaehner, Spalding Professor of Eastern Religions and Ethics, and Fellow of All Souls College, Oxford, is no mean authority in this field. Covering first of all the period of the high tide of Zoroastrianism under the Achaemenian Empire, with which the names of Cyrus, Darius and Xerxes are associated, the book then passes on to deal with it in the context of the Sassanian Empire which lasted until after the middle of the first millennium A.D.

In the earlier period the author deals with the gospel of Zoroastrianism, the teaching of the doctrine of monotheism, and its God who is Himself righteous and who rewards men according to their deserts. Here we find the juxtaposition of light and darkness, truth and lies, heaven and hell, and the choice which man must make in respect of all these matters. Gradually this doctrine became corrupted as pre-Zoroastrian religious concepts came to be absorbed into the new religion. The author treats also of Mithra, the god who was such a threat at one time to the spread of Christianity, and discusses this god's relation to Zoroastrianism, as well as his impact upon Rome—where he had a substantial following among the soldiers of the Roman Empire.

Of considerable interest is the Introduction in which Professor Zaehner discusses the historical setting, the Iranians, Medes, Persians, and the Macedonian and Parthian interregnum. He also outlines briefly the history of the Parsees.

This is certainly one of the most authoritative works published on the

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subject, and is an invaluable source book on the religious concepts of the Aryan peoples who were centred upon Iran.

The author shows that the name "Iran" is an earlier version of "Aryan," and means the country of the Aryans, that is the country of the nobles or gentlemen—the designation which the conquering Aryans had given themselves.

It is to the religion of Zoroaster that, according to Professor Zaehner, the writers of the Bible owed ideas of the after-life—teachings to which the prophets had been strangers before they came into contact with the monotheism of Persia. It is interesting, however, to note that in the Median Aryan ethnic group there was a hereditary priestly caste—as there is in the eastern, Indian, Aryan group, where we find the Brahmins, but in the case of Media they were the Magi. Although the Magi preceded Zoroastrianism in date, they gradually supplanted the priests of the new religion and took over the exposition of Zoroastrianism.

When, eventually, Zoroastrianism was overthrown by Muslim conquest, the religion was extinguished, except among about 10,000 followers still surviving in a relatively remote part of Persia, and among the Parsees who migrated from Persia and settled at Gujerat in India rather than submit to Muslim rule.

SEASONAL FEASTS AND FESTIVALS

By E. O. James. Thames and Hudson, London, 1961. Pp. 336. Price 35s.

Professor E. O. James is a recognised authority on this subject. In this book he deals with the rhythm of nature and its deep influence on human organisation; traces the ritual observances of the various religions and cultures, and discusses their survival to the present time in Christianity, popular drama, dances and pastimes. The subjects he considers include palaeolithic hunting conditions, the development of agricultural communities, and the incidence of the seasons on the activities of sowing and harvesting.

Drawing parallels between the portrayal of symbols and animals by Australian, Bushman and Palaeolithic Man in Europe, Professor James clearly makes the point that totemism, which is the basis of Australian relationships and religious ideas, probably did not exist among the Old Stone Age Europeans, any more than it does amongst the Bushmen (p. 25). This needed to be said, for too often social anthropologists have suggested that totemism has a much wider distribution than it in fact has.

Professor James takes the view that the transition from a hunting (palaeolithic) economy to one of husbandry and agriculture saw a long period of a mixed farming economy, which was rather the husbanding of resources than organised husbandry, and that as a result "the transition from food-gathering to food-production did not constitute a 'Neolithic revolution' at all comparable to that which characterized the Industrial Revolution in Western Europe in the last century of our present era, as has often been erroneously affirmed in Marxist circles."

The author discusses the Mother-Goddess and the Sky-Father, and shows that the conception of the Sky-Father in Greece—Zeus—is an incursion of Aryan thought which reflects the dominance of the Sky-Father principle over that of the Mediterranean Mother-Goddess—the Earth Goddess, later, after the amalgamation of both forms, the various wives and concubines of Zeus—thus demonstrating his clear insight into the ethnological developments which occurred when Indo-Europeans impinged upon the earlier civilisations of Europe. The dominance of the Mother-Goddess in Meso-

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potamia, to which Professor James draws attention, reflects in fact the situation of a civilisation developing from native foundations without that impact of the Indo-Europeans which occurred in Greece. Some have seen a Nordic (and presumably, therefore, to some extent Aryan) influence in Egypt, and this may well have left its impress in the religious system which, despite the important position of the Mother-Goddess—Hathor—and the survival of matriarchal descent, nevertheless gave a much greater importance to the male principle than occurred in Mesopotamia.

All anthropologists should read this thought-provoking work which makes a real contribution to the subject.

ARTISTS OF THE TUNDRA AND THE SEA

By Dorothy Jean Ray. University of Washington Press, Seattle, 1961. Pp. 170, 113 figures. Price $5.75.

This book is a synthesis of the author's field work and her intensive study of the major collections of Alaskan Eskimo art over the last 2000 years in various museums. The development of this art is traced from the early Okvik period, which might have been as early as 500 B.C. in Alaska, or even 1000 B.C. in Siberia, to the present time.

Dorothy Ray shows convincingly that Alaskan Eskimos still use the basic principles as well as tools of the earliest known carvers of the Okvik period, who were responsible for the so-called "Okvik Madonna."

Of anthropological interest is the obvious inheritance of artistic ability among many of these people. Perhaps of ethnological interest is the fact that the early figurines tend to witness to a standard of beauty which is decidedly narrow-faced rather than broad-faced.

It would be interesting to see some studies carried out on the Eskimo in order to establish what is the degree of inheritance of their natural artistic skills as compared with that of their nearest neighbours. Although not concerned with this problem, this book is certainly basic for a knowledge of Eskimo artistic development and evolution.

ANGOLA IN FERMENT: THE BACKGROUND AND PROSPECTS OF ANGOLAN NATIONALISM

By Thomas Okuma. Beacon Press, Boston, 1962. Pp. 137. Price $3.50.

This book offers a review of the Angolan crisis. It contains adequate documentation on the social, economic and political factors behind the revolt against Portuguese authority despite its small size. The writer is of Hawaiian origin and spent almost a decade in Angola as a Protestant missionary.

Mr Okuma presents both the Angolan and Portuguese viewpoints but is obviously in sympathy with the former. When editorial opinion is cited, it is drawn chiefly from the *New York Times*. This is unfortunate since this newspaper can hardly be regarded as a source of unbiased opinion on any colonial question. Needless to say, considerable journalistic sentiment exists for the Portuguese in the regional press of America. Much of the material, on the other hand, is drawn from Portuguese publications or from standard histories. In the end, Portugal emerges from analysis with a rather poor case.

In a world in which morality appears always to be in conflict with practical reality, it is hard to assign the rôle of villain to any colonial power. Exploitation has traveled hand-in-hand with the civilizing forces of history. Which element receives emphasis depends on which end of

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the telescope is used. It is not denied that Portugal made some progress in civilizing the people of Angola. Her accomplishments may not loom very large on some meter sticks, but when the progress is measured against Portugal's resources rather than against the time of occupation, the results are worthy enough. It is stated in the volume that the *per capita* income of Portugal is only slightly larger than that of Ghana, and that the Portuguese have a caloric intake no different from that of the Congolese and Tunisians.

These facts make it clear that Portugal is an underdeveloped country. At the same time they attest to the diligence of the Portuguese who have accomplished so much while having so little themselves. But it is obvious that poor nations cannot afford to involve themselves with African provinces if such connections carry with them any major responsibility for uplifting the native population.

It is interesting to record that motherlands are never excused for failing to advance their colonies. Portugal cannot plead endemic poverty as a justification for the slow progress in Angola. Yet, if Angola were to follow the path of the Congo Republic, and commit mass atrocities against European settlers, these acts would be excused on the ground that the new nation was still underdeveloped and backward. It is a strange morality that allows non-Europeans to plead "underdevelopment" for every vice, but prevents Europeans from citing the same economic facts when they exist as a justification for falling short of Utopia in their colonial affairs.

There are few books dealing with modern Angolan events, and for this reason alone Mr Okuma has performed a service in preparing his manuscript. The bulk of the objectionable preaching is in the nine-page foreword by a Harvard University expert. No doubt the Congo, Algerian, Mau-Mau and other experiences in Africa, to say nothing of their parallels in Asia, will do nothing to stem the tide of unsolicited advice on how the world should be arranged.

ROBERT E. KUTTNER.

THE PEOPLE THAT WALK IN DARKNESS: A HISTORY OF THE NEGRO PEOPLE IN AMERICA

By J. W. Schulte Nordholt. Ballantine, New York, 1960. Pp. 346. Price $0.75.

This volume which advertises itself as history is far more sentiment than history. Surprisingly little evidence is found in the text of the research and application suggested by the bibliography. The bias of the author is everywhere evident. Reference to almost every figure is preceded by a qualifying adjective, so that the reader is offered but little occasion for objective assessment: . . . The great lawyer Thurgood Marshall, the courageous leader [Martin Luther] King . . . the able clergyman Martin Luther King. . . . Fanatics like Talmadge of Georgia, Byrnes of South Carolina . . . the courageous. . . . A Philip Randolph . . . the disagreeable journalist Westbrook Pegler. . . ." Nor is this technique reserved only for the treatment of individuals—whole organizations are thus categorized. When the Ku Klux Klan was organized after the Civil War it was "extremely childish . . ." its organization, nomenclature and trappings "nonsense" and "idiotic." When the Negroes under Garvey organized an "Empire of Africa," with Dukedoms of the Nile and the Niger, an "African Legion" and an "African Air Corps" with its ranks of officers and precious few privates, the absurdity is moderated by the author's admonition, "This too could easily be ridiculed, but was it really so strange?" When the account of Father Divine is delivered, it being duly recorded that Father Divine had declared himself God, and that for a fee he would ordain

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his followers "angels" in his "heavens," we are quickly reminded that ". . . he supplied food to thousands of people during the difficult years of the depression, fulfilled an important function. . . ." Every brutality directed against Negroes is duly recorded, their every accomplishment fastidiously recorded, the Civil War was a crusade against slavery (little space is given to one of the most important issues in Antebellum America: the Tariff Question and the attendant concern about representation of newly admitted states to the Union). Nothing of significance is said concerning the entire Reconstruction Period. But worse than all this is the fact that a book, purportedly about the Negro people in the United States, should say really so little of consequence about the Negro people. One comes away from the work with no more understanding of the nature and dynamics of Negro protest than one had when one began. We are told nothing of the character of Negro protest, of the distinctions which can and must be made between the demands of a middle-class, largely white influenced and financed organization like the N.A.A.C.P. (*cf.* D. Wynn, *The N.A.A.C.P. Versus Negro Revolutionary Protest,* Exposition, New York, 1955), with its explicit demands for "social insinuation," and the demands of all-Negro protest movements, supported by the small donations of enormous numbers of lower class Negroes, whose demand is for economic opportunity and social separation (*cf.* C. E. Lincoln, *The Black Muslims in America,* Beacon, Boston, 1961, and E. D. Cronon, *Black Moses,* University of Wisconsin Press, Madison, 1955). The author does give an anecdotal account of this latter fact by reporting Garvey's communication to President Harding: "All true Negroes are against Social Equality, believing that all Negroes should develop along their own social lines" (p. 257), and by relating of these Negro mass protest groups: "Most of these had one thing in common: they deliberately worked on the racial pride of the Negro and kept themselves strictly apart from the white people" (p. 289), but no attempt at analysis is tendered and the reader is left with a rag-bag of historical fragments out of which no respectable garment could possibly be fashioned.

The problems of race and race relations are far too weighty, the implications too vast, and the potential threat too tragic, to be abandoned to such superficial treatment. What Negro history in the United States demands is a careful and sympathetic treatment of the long and tragic story of the black man's search for racial identity that dates back to Phillis Wheatley's concern for her "nation" as early as 1772, through the mass Negro trek westward to found a "Negro State" (*cf.* M. C. Hill, "The All-Negro Communities of Oklahoma: The Natural History of a Social Movement," *Journal of Negro History,* Vol. XXXI, No. 3, July 1946, pp. 254-268) to our own time in which the Black Muslim cry is heard for a place where the Negro can stand apart—to find himself.

The sole saving feature of this little volume is a careful and extensive bibliography which is of potential value to scholars who will take the time to work diligently through the literature and draw their own conclusions.

A. J. G.

THE HEART OF THE HUNTER

By Laurens van der Post, with drawings by Maurice Wilson. The Hogarth Press, London, 1961. Pp. 256. Price 21s.

Laurens van der Post, one of the most knowledgeable authorities on the Bushmen of the Kalahari Desert, reveals again in his latest book his deep insight into their nature and life. His caustic remarks about the preservation of the rarer species of animals at the expense of the Bushmen are well made. He draws attention to the fact that the Bushmen's present

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plight is not merely the result of the White spread north from the Cape, but also of the Black spread south from the north—and that the Blacks have oppressed these people as much as, if not more than, the Whites.

Besides mentioning much of the fauna of the region, this book tells of the journey out of the Kalahari at the end of the expedition, already described in his last book *The Lost World of the Kalahari*, which he led in search of this ancient African people.

GEOGRAPHY IN THE TWENTIETH CENTURY

Edited by Griffith Taylor. Philosophical Library, New York: Methuen, London, 1960. Pp. 674, 57 figures, 15 plates. Price 45s.

Professor Griffith Taylor is pre-eminent among geographers, especially as an anthropo-geographer. He and twenty-one other important and distinguished fellow geographers have jointly written this book. The twenty-nine chapters are grouped in three parts: "Evolution of Geography and its Philosophical Basis," "The Environment as a Factor" and "Special Fields of Geography."

In the chapter "Racial Geography," Professor Griffith Taylor expounds his well known anthropo-geographical theories, which are based on the idea of a distribution from a common centre located in Eurasia. Certainly, as far as the Caucasoid and Mongoloid distributions are concerned, this is in no small measure justified. Furthermore the reviewer—who holds that the Alpines and other broad-skulled Caucasoids are racial breeds, basically Caucasoid but with an infiltration through genetic drift of certain Mongoloid characters—has no quarrel with Professor Taylor's classification, which envisages central Eurasia as the heart-land of what he calls an Alpine type—although we would rather call it Mongoloid. Curiously enough the anthropo-geographic theory founded on the migration-zone classification of the races of man, which Professor Taylor devised in 1919, has the merit of placing the Australoids in a scheme of distribution which would show them to have a tenuous association with the Caucasoids.

The work of Ruggles Gates and others would seem to indicate that the Negrito is not of a separate racial stock but merely the product of adaptation to poorer environments. If this is so Professor Taylor's distribution theories, to be acceptable, will need to eliminate the Negrito as a basic human stock.

For many anthropologists the weakness of these theories would be their dependence upon an Asiatic centre of distribution, especially at the present when so many are reconstructing lines of assent from primitive types in Africa. But the weakness of this last lies in the fact that much of southern and most of interior Asia has not been explored at all. In the writer's view Professor Taylor's method is entirely valid; what is not is his assumption of a common centre. This difficulty can be overcome with the conception of a double centre in Asia for Caucasoid and Mongoloid, and a double centre in the equatorial and tropical lands for Australoid and Negroid. On the basis of the dogma of monogenism a single centre has to be sought, and that must be in central Asia, which contradicts much of the palaeo-anthropological work now going on. Each is valid in its methods and results, and therefore it seems to the reviewer that the fault lies in the basic dogmatic assumption. Given some measure of polygenist thinking, a reconciliation can be created between methods of anthropo-geographical distribution and the discoveries, and the theories resting on them, from Africa.

This is a work of manifold interest, stimulating many lines of thought and posing many problems.

R. GAYRE OF GAYRE.

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BIOLOGICAL CLOCKS

Cold Spring Harbor Symposia on Quantitative Biology, Vol. XXV. Long Island Biological Association, New York, 1960. Pp. 524, many figures. Price $12.00 to institutions and booksellers; $8.00 to individuals.

This large book contains a comprehensive list of papers on circadian rhythms and chronometry in celestial orientation. The papers are divided into the following groups: "General Properties of Circadian Rhythms," "Metabolic Aspects of Circadian Rhythms," "Models for Circadian Rhythms," "Circadian Rhythms in Photo- and Thermoperiodism," "Circadian Rhythms in Animal Psysiology," "Ecological Aspects of Circadian Rhythms," "Chronometry in Celestial Orientation," and "Longer Periodicities."

In "The Entrainment of Circadian Rhythms in Man" Mary C. Lobban points out that the most commonly recognised example of a circadian rhythm in man is the recurrent phenomenon of nightly sleep, which is clearly associated, in the temperate and tropical regions of the earth, with the night and the hours of darkness. This rhythm, however, is by no means maintained by the Eskimo, nor is it in the case of the Arctic dwelling Amerind. Even today, the Eskimo tends to have an irregular sleep pattern. Nevertheless, despite this irregularity, they do not tend to have any markedly different sleep pattern between the long summer of daylight and the long winter night.

The book has some interesting papers on the honey bee, including: "The Contribution of the Honey Bee to the Study of Time-Sense and Astronomical Orientation," by Max Renner, and "Time-Compensated Sun Orientation in Bees," by Martin Lindauer. There is also a paper, "Experimental Manipulation of the Orientational Clock in Birds," by Klaus Hoffmann. In this the author concludes that, with the demonstration of a sun compass in birds, the first step has been taken to analyse the factors guiding birds on their journeys.

Other papers in this volume include "Does Celestial Navigation Exist in Animals?" by Hans G. Wallraff, "Star Navigation of Nocturnal Migrating Birds," by E. G. Franz Sauer and Eleonore M. Sauer, and "Lunar Periodicity," in which C. Hauenschild shows that biological periods are synchronised with the phases of the moon.

SCIENCE AND THE NEW NATIONS

Edited by Ruth Gruber. Basic Books, New York, 1961. Pp. 314. Price $6.50.

This book, the proceedings of the International Conference on Science in the Advancement of New States which was held at the Weizmann Institute of Science in Rehovoth, Israel, in the summer of 1960, contains papers, by different authors, grouped under the following headings: "The New Era," "Problems of the New States," "Experiences of Newly Developing Countries," "Energy for Underdeveloped Countries," "Radiation: its Uses and its Hazards," "Food and Natural Resources," "Water," "Medicine and Health," "The Population Explosion," "Economics in the New States," "Science, Politics, and Education," and "International Cooperation in Science." To these are added "Concluding Discussions," and three appendices.

For readers of THE MANKIND QUARTERLY, the section dealing with the population explosion will, no doubt, have most interest. This contains three papers, "Biological Approaches to the Problem," by M. C. Shelesnyak,

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"Population and Food," by Michael W. Perrin, and "The Japanese Experience," by Minoru Tachi.

Shelesnyak, of the Weizmann Institute of Science, refers to the views of Sir Charles Darwin as the most pessimistic on the population explosion. This does not prove, for all that, that his views are not correct. This Shelesnyak would seem to agree with, for he says that "from the global aspect the population problem is one with terrifying momentum."

Michael W. Perrin no doubt belongs to the optimistic school, for he refers to the view that agricultural production throughout the world is increasing more rapidly than the population. This view, however, seems to ignore two factors—first, that ultimately food production increases must come to an end in an area which is itself limited (as we are assuming that man is restricted to this earth), and secondly, that increases of food supply tend to encourage substantial increases of population rather than otherwise; so in the end we are faced with an ever increasing growth of population.

In his paper on Japanese population problems, Minoru Tachi refers to the Eugenic Protection Law which was passed to limit growth. This law legalised abortions under certain conditions. Contraception was also officially sponsored by the government in 1951. As a result family planning has become popular in Japan. The practice of contraception increased from 20 per cent in 1950 to 41 per cent in 1959, and abortion has declined since 1955. Minoru Tachi concludes that Japan is gradually solving her population problems by controlling the growth rate of the population.

PSYCHOANALYSIS AND SOCIAL SCIENCE

Edited by Hendrik M. Ruitenbeek. E. P. Dutton and Company, New York, 1962. Pp. 226. Price $1.65.

This is a collection of eleven essays chiefly from psychoanalytical journals. They are intended to illustrate the theoretical aspects and the practical consequences of the blending of psychoanalytical concepts with sociology.

The first reprint is by Harold D. Lasswell, an important writer on political sociology. His review of the history and implications of psychoanalysis in American sociology is a valuable introduction to the book. An essay by Talcott Parsons, a noted sociologist, emphasizes the need for a sound background in sociology before system-building on psychological premises. Ernest Van Den Haag examines some spurious cases of psychoanalytical-sociological integration. His damaging skepticism is directed against some popularizers of Freudian anthropology, but the psychoanalytical doctrine is held to be a useful reservoir of hypotheses.

Geza Roheim, one of the few psychoanalysts with field experience in anthropology, is represented by a strong critical article on sociologists who misuse or attempt to revise Freudian concepts without first understanding them. His review of the growth of psychoanalytical ideas in cultural anthropology is illuminating. The view of Bronislaw Malinowski that the target of the Oedipus complex in matrilineal societies is the mother's brother is effectively disputed by Roheim. This is one of the main areas of disagreement between sociological psychoanalysts and psychoanalytical sociologists.

John R. Seeley has two contributions in the volume. In the better of the two he argues for a psychoanalytical foundation for the social sciences. Some of his reasoning may stem from a desire to rescue the social sciences from the necessity of demonstrating the validity of their premises by the established canons of physical science. Psychoanalysis may be his recommended model because it has escaped from this responsibility for a good

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many years. But there is greater willingness on the part of psychoanalysts of recent vintage to submit their theories to appropriate measures of external proof. This new attitude is a product of studies on animal behavior and social evolution that can to some degree fortify the Freudian system. Seeley may therefore have picked a poor model in the eyes of some sociologists.

Joost A. M. Meerloo contributes an item on his specialty—brainwashing and menticide. Other essays are on juvenile delinquency, the father image, and some less insightful subjects.

The volume reveals in compact format the deep penetration of Freudian thought into sociology. Many factors aided this successful invasion. Offensive-sounding concepts were frequently reverbalized to avoid repelling more puritanical critics. The doctrine lost the aura of sex pathology when it was moved outside of the walls of the clinic. And, as Lasswell points out in a footnote, greater acceptance was won when Freudianism became less challenging to the traditional culture. In the hands of some early thinkers, Freudianism was a weapon against society. When an ideology becomes routine, it loses its utility to radical champions, and when these peripheral members of the reformist fringe depart more sober and more stable people enter the field to give it the respectability it deserves.

ROBERT E. KUTTNER.

Biographical Notes

BERTIL I. LUNDMAN, B.Sc., B.Div., Ph.D. Born in Sweden in 1899, he was educated at Uppsala University, taking botany and geography in his B.Sc., 1925. He then embraced archaeology, geology, old languages and theology, took B.Div. in 1935, and did research into Swedish religious geography. In 1957 he was appointed Assistant Professor of Physical Anthropology at the same University.

CHARLES C. JOSEY. A.B., Wake Forest College; M.A. and Ph.D., Columbia University. Member of the Faculty at Dartmouth College, the University of South Dakota, and Butler University. Head of the Department of Philosophy and Psychology at the University of South Dakota, 1932-39. Head of the Department of Psychology at Butler University since 1939. Author of numerous articles, monographs and books, including *The Social Philosophy of Instinct*, *Race and National Solidarity*, *The Psychology of Religion*, *The Psychology of Normal People* (co-author), and *Psychology and Successful Living*.

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